INDIAN MINERAL INDUSTRIES LIMITED

22/1 DUM DUM ROAD

CALCUTTA 2

a quarterly on Jainology

Jain Journal

जैन भवन

JAIN BHAWAN

CALCUTTA

VOL. IV OCTOBER 1969 NO. 2

Rupee One

All contributions, which must be type written, and correspondence regarding contributions and book-reviews should be addressed to the Editor, Jain Journal, P-25, Kalakar Street, Calcutta-7

For advertisement and subscription please write to the Secretary Jain Bhawan, P-25 Kalakar Street, Calcutta-7 Subscription for one year Rs 3 00 Foreign Rs 7 00 Single copy Re 1 00

Published by Moti Chand Bhura on behalf of Jain Bhawan from P-25 Kalakar Street and printed by him at The Technical & General Press, 17, Crooked Lane, Calcutta-1

Editor . Ganesh Lalwani

from our readers

It is neat and well got up, suitably to its enduring philosophic contents, educative articles and fine art photos To go through the magazine is an exhilarating pleasure

—A Chakravarthi Jain
Associate Editor, Nallam, Madras

My hearty congratulation on your very creditable production of the Mahavir Jayanti Special Number of the Jain Journal I hope you would consider the desirability of bringing out a future volume dealing with the study of Jainism in different parts of the country

—Chintaharan Chakravarty
Retired Professor, Presidency College, Calcutta

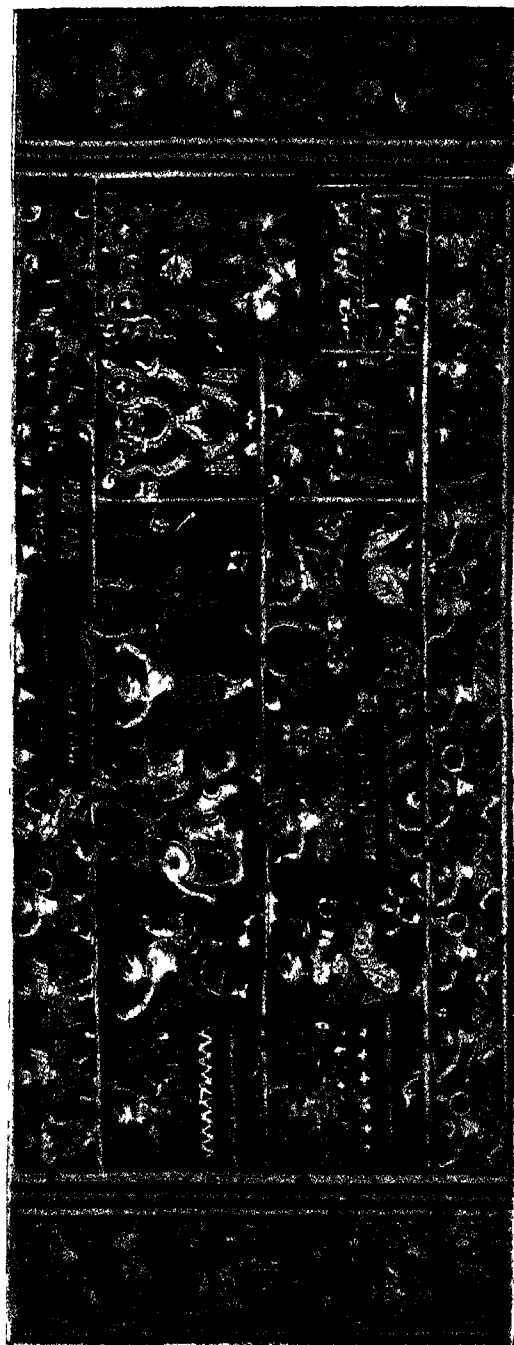
Jain community is rich but journals published by it are very poor from the standpoint of language and material Jain Journal is the only exception

Muni-Sri Nagraj, Terapanthi Sect

Your journal is brought out in a lucid manner and each and every article is worth reading many times and most enlightening

—Jeevabandhu T S Sripal
Madras

I found it (J J, July, 1969) very inspiring and beautiful, especially Verses of Cidananda May I complement you on this service to those who are interested in Jainism

—Stanley Kowalczyk Jr
New Britain, Connecticut, U S A

Marriage Procession of Nemi *Courtesy C L Nawlekha*

Great souls belong not to a particular country nor to a particular period of time, though they are born in a country and at a particular date The expanse of their life and teaching is so vast that it is not contained in any space or time Mohandas Karamchand Gandhi was such a great soul who is now identified with humanity and eternity

He belonged to no religious sect, since we had seen collected in his camp leaders of all religions , nor did he pose as a religious leader though by natural instinct he was the leader of men But then he had his own characteristic way of living and thinking, and it is no accident that this way of living and thinking deeply bore the marks of Jainism This is no little cause of pride for all those of us who claim by birth and by instinct an enrolment in this great religion which had played a worthy role in the past and which is as much a living force in contemporary life as it is going to be for centuries ahead We record our sincere homage to him on the occasion of his birth centennial which is being celebrated all over India and in lands far as well as near

Our Homage to Mahatma Gandhi

The Way of Non-violence

M K GANDHI

Non-violence is 'not a resignation from all real fighting against wickedness' On the contrary, the non-violence of my conception is a more active and real fight against wickedness than retaliation whose very nature is to increase wickedness I contemplate a mental and therefore a moral opposition to immoralities I seek entirely to blunt the edge of the tyrant's sword not by putting up against it a sharper-edged weapon, but by disappointing his expectation that I would be offering physical resistance The resistance of the soul that I should offer would elude him It would at first dazzle him and at last compel recognition from him, which recognition would humiliate but would uplift him It may be urged that this is an ideal state And so it is

Ahimsā is a comprehensive principle We are helpless mortals caught in the conflagration of *himsā* The saying that life lives on life has a deep meaning in it Man cannot for a moment live without consciously or unconsciously committing outward *himsā* The fact of his living, eating, drinking and moving about necessarily involves some *himsā*, destruction of life, be it ever so minute A votary of *ahimsā* therefore remains true to his faith if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of *himsā* He will be constantly growing in self-restraint and compassion, but he can never become entirely free from outward *himsā*

Then again, because underlying *ahimsā* is the unity of all life the error of one cannot but affect all, and hence man cannot be wholly free from *himsā* So long as he continues to be a social being he cannot but participate in the *himsā* that the very existence involves When two nations are fighting, the duty of a votary of *ahimsā* is to stop the war He who is not equal to that duty, he who has no power of resisting war, he who is not qualified to resist war, may take part in war, and yet wholeheartedly try to free himself, his nation and the world from war

I make no distinction, from the point of view of *ahimsā*, between combatants and non-combatants He who volunteers to serve a band of dacoits, by working as their carrier, or their watchman while they are about their business, or their nurse when they are wounded, is as much guilty of dacoity as the dacoits themselves In the same way those who confine themselves to attending to the wounded in battle cannot be absolved from the guilt of war

The question is subtle It admits of differences of opinion, and therefore I have submitted my argument as clearly as possible to those who believe in *ahimsā* and who are making serious efforts to practise it in every walk of life A devotee of Truth may not do anything in deference to convention He must always hold himself open to correction and whenever he discovers himself to be wrong he must confess it at all costs and atone for it

Non-violence to be a potent force must begin with the mind Non-violence of the mere body without the cooperation of the mind is non-violence of the weak or the cowardly, and has therefore no potency If we bear malice and hatred in our bosoms and pretend not to retaliate, it must recoil upon us and lead to our destruction For abstention from mere bodi y violence not to be injurious, it is at least necessary not to entertain hatred if we cannot generate active love

He is not a follower of *ahimsā* who does not care a straw if he kills a man by inches by deceiving him in a trade or who would protect by force of arms a few cows and make away with the butcher or who, in order to do a supposed good to his country, does not mind killing off a few officials All these are actuated by hatred, cowardice and fear

Courtesy Navajivan Trust

A Mechanistic View of the Jaina Omniscience (Kevala-jnana)

(from the previous issue)

S GAJAPATHI

III Vyañjana Paryāya

Vyañjana paryāya exists only in *jivas* (souls) and *pudgala* (matter) Souls and matter have capacity for expansion, contraction and movement They are the only two actives or *kriyāvān* substances Because of this nature bondage happens between these two substances

Vyañjana paryāya is mainly of two types , one pertaining to the souls and the other pertaining to the elementary particles and molecules of matter These two types are generally called as *vyañjana paryāya* of soul and *vyañjana paryāya* of matter Each has four further subdivisions These will be described later on

Vyañjana paryāya functions in the souls for their exclusive possession of consciousness (knowledge, pleasure and pain experience, discretion, attention and will) or *cetanatva* It functions in the elementary particles and molecules of matter for their exclusive possession of the sensible attributes such as colour, taste, smell and touch Therefore the souls are conscious (*cetana*) but devoid of the sensible attributes and remain invisible to sense perception (*amūrta*), and the elementary particles and molecules of matter are unconscious (*acetana*) but sense perceptible (*mūrta*) Because of the very absence of the *vyañjana paryāya* in the other four substances that they all remain both unconscious and invisible *Vyañjana paryāya* of *jiva* is really the *caitanya prāna* or breath of consciousness (life) Because the soul lives or remains conscious always, it came to be called as *jiva* (that which lives) Life means consciousness *Jivas* in the emancipated state (liberated souls) possess only this *caitanya prāna, vyañjana paryāya*, in perfect working condition or *svabhāva* In the mundane souls (*samsāri jivas*), because of their bondage with *karma* and body matter and the consequent triple defects of ignorance, desire and aversion (*moha, rāga* and *dvesa*), this wave motion is feeble and imperfect Mundane souls possess *dravya prāna* (material *prāna*) in addition to this imperfect *caitanya prāna* (*vibhāva vyañjana paryāya*) The

material *prānas* are the sense organs (*indriyas*), mind (*mana*), organ of speech (*vāk*), body (*kāya*), age (*āyu*) and respiration (*śvāsocchvāsa*) Collectively, the material *prānas* aid the functioning of the body and also the imperfect or *vibhāva vyañjana paryāya*, as windows or channels for the existence of empirical consciousness Consciousness (*cetanatva*) is the supreme attribute and consequently the possessor of consciousness, viz, soul (*jīva*) is the supreme substance in the universe

Soul and matter are the two primary substances in the drama of life and death The relation between the spirit and the non-spirit is responsible for the worldly existence Apart from the gross body there is a subtle body which serves as a link between the spiritual and the non-spiritual This subtle body is the *kārmana sarīra* of the Jainas The soul is pure and perfect in its intrinsic nature It is due to its relation with *karma* that the soul comes to have passions The rise of passions in the soul in turn causes fresh bondage of *karmas* Every change in the soul synchronises with the corresponding change in the *karmas* and *vice versa* The historical beginning of this process and relation is unknown, because the spirit and the non-spirit are uncreated (eternal) entities And the relation being beginningless, the problem which of the two—the passions and the *karmas*—comes first does not arise There are eight main types and one hundred and forty-eight sub-types of *karmas* The eight main types are *jñānāvaranīya* (knowledge-covering), *darśanāvaranīya* (perception-covering), *mohanīya* (deluding), *antarāya* (obstructing), *vedanīya* (feeling-producing), *āyuṣya* (age-determining), *nāma* (body-making) and gotra (status-fixing) The first four are obscuring or *ghāti karma* because they obscure the nature of the soul Absence of these eight *karmas* means the soul is pure and shines with the eight principal special attributes

Vyañjana paryāya functions rhythmically and perfectly in all the omniscient souls embodied or disembodied and in all free elementary particles of matter This is *svabhāva vyañjana paryāya* It functions non-rhythmically and imperfectly in all the mundane souls and molecules of matter animate and inanimate This is *vibhāva vyañjana paryāya*

Its function pertaining to the imposition of wave pattern in the substances thereby exercising control over the shape (*ākāra*), special expansion and contraction (*pradeśa*), is termed *dravya vyañjana paryāya* Its accomplishment in the maintenance of the special attributes of the substance is termed *guna vyañjana paryāya* Taking into consideration *svabhāva*, *vibhāva*, *dravya* and *guna* these four types in respect of *jīva*

and matter separately, in all *vyañjana paryāya* is of eight different types as stated below

(1) *Svabhāva dravya vyañjana paryāya* of soul
(2) *Svabhāva guṇa vyañjana paryāya* of soul
(3) *Vibhāva dravya vyañjana paryāya* of soul
(4) *Vibhāva guṇa vyañjana paryāya* of soul
(5) *Svabhāva dravya vyañjana paryāya* of matter
(6) *Svabhāva guṇa vyañjana paryāya* of matter
(7) *Vibhāva dravya vyañjana paryāya* of matter
(8) *Vibhāva guṇa vyañjana paryāya* of matter

(1) Svabhāva dravya vyañjana paryāya of soul

The omniscient soul embodied or disembodied is free from the four obscuring (*ghāti*) *karmas* and the consequent passions He is free from the obstruction of the obscuring (*ghāti*) *karma* matter and the quivering (*calana* or *parispanda*) of his space points[1] caused by passions In such a condition the *vyañjana paryāya* is free to impose its rhythmic wave pattern evenly to all the extremities of the soul's space points Even extension of the stationary waves and the absence of quivering of the soul's space points (*calana* or *parispanda* of the *jiva pradesa*) result in the soul's surface assuming a mirror-like perfect medium for image reflection Absence of energy-obstructing (*virya-antarāya*) *karma* in the soul endows the *vyañjana paryāya* to function with infinite vigor and speed This is *svabhāva dravya vyañjana paryāya* of the soul Wave cycles of *vyañjana paryāya* happens every instant (*samaya*)[2]

(2) Svabhāva guna vyañjana paryaya of soul

The waves of infinite vigour and speed of the *svabhāva dravya vyañjana paryāya* set up imperceptible but powerful vibration or disturbance The disturbance-carrying energy waves expand and spread in all directions from every space point of the soul to all the nooks and corners of the entire universe Reflected by the infinite objects the waves bounce

[1] Space point (*pradesa*) means that indivisible space occupied by a single elementary particle of matter

[2] Instant (*samaya*) means that indivisible time taken by an elementary particle in slow motion (*manda gati*) to move from its own space point to the very next The speed of electron in orbit is stated as 120 miles per second which can be assumed as *manda gati* of a *paramanu* or elementary particle With this background we can imagine that an instant (*samaya*) will be even less than a million-millionth of a micro-second

back and travel in reverse to the source carrying all the information or details of all the objects of the entire universe *Vyañjana paryāya* tunes upto these bouncing back waves It imposes an exact replica or image of all the infinite objects of the whole universe every instant afresh on the mirror-like surface of the soul This forms the perpetual and perfect natural link through which the soul is possessed of infinite knowledge and perception or omniscience The process of wave reception and image formation for the soul's accomplishment of infinite knowledge and perception belongs to the province of *svabhāva guna vyañjana paryāya* of the soul The qualities inhere in the substance and the substance is sum-total of all its qualities

Upayoga or usefulness really lies in consciousness Hence *upayoga* is consciousness *Jīva* (soul) is possessed of *upayoga* or consciousness It is of two kinds, viz., *jñāna* (knowledge) and *darsana* (perception) Because of this nature (*svabhāva*) *jiva* converts the image data provided by the *svabhāva guna vyañjana paryāya* into knowledge and perception Knowledge presupposes perception even though both are instantaneous or simultaneous occurrence in the omniscient

Knowledge and perception of the infinite objects of the whole universe becomes infinite in every respect Therefore omniscience (*kevala-jñāna*) means knowledge unlimited by space time or objects

(3) *Vibhāva dravya vyañjana paryaya of soul*

In the mundane soul (*samsāri jiva*) of all the four kinds of beings such as human, sub-human, celestial and infernal, the stationary waves, the *vyañjana paryāya* are undergoing constant wobbling and curtailment, due to the obstruction of the destructive or obscuring (*ghāti*) *karma* matter and the quivering (*parispanda*) of the soul through passionate tendencies Therefore the wave motion does not possess its natural rhythm and uniform extension to all the extremities of the soul's space points simultaneously This irregularity added with the presence of the destructive or obscuring *karma* matter create roughness and dullness resulting in an unfavourable surface condition for image formation on the soul Further agitation of the destructive *karma* matter in rise (*udaya*) result in curtailment and neutralization of the stationary waves and hence the stationary wave motion is feeble and slow There is no fallbacking of energy due to presence of energy-obstructing (*vīrya-antarāya*) *karma* This is *vibhāva dravya vyañjana paryāya* of the soul

(4) *Vibhāva guna vyañjana paryāya of soul*

Similarly in all the mundane souls in all the four kinds of beings, for reasons stated above, this slow and feeble *vyañjana paryāya* does not set up any powerful vibration There is absence of vibrating energy and the energy-carrying waves Even the other emanating and reflecting waves do not reach the *vyañjana paryāya* to be tuned up directly for the following reasons *Vyañjana paryāya* undergoes wobbling, curtailment and neutralization and there is also the obstruction of the destructive *karma* matter From the different external waves coming within the reach of the sense organs, the windows of the mundane soul, a minor range of wave lengths of a few variety of waves are received and passed on by them amplified within the reach of *vibhāva vyañjana paryāya* These amplified waves are tuned up by the *vibhāva vyañjana paryāya* It imposes that much data on the mundane soul The mundane soul converts this limited data and it possesses a limited knowledge and perception of the external world This is *vibhāva guna vyañjana paryāya* of the soul

From this it will now be quite clear that *vyañjana paryāya* is the sole cause for the soul's possession of knowledge In the case of liberated souls *vyañjana paryāya* needs no external stimulus Its own expanding waves are self-sufficient Such independent knowledge is termed *pratyakṣa jñāna* (direct knowledge) Mundane soul's knowledge is dependent on the energy waves of external sources and sense organs and therefore it is *parokṣa jñāna* (indirect knowledge) The soul's knowledge of the external universe and substances or other objects are helped by the *aguru-laghu ṣat-guni hāni vṛddhi paryāya* existing in them and the individual soul for possession of knowledge of itself it has the aid of its own *aguru laghu ṣat-guni hāni vrddhi paryāya* The liberated soul because he needs no emanating or reflecting (bouncing back) energy wave stimulus of any external source, knows himself and all the infinite eternal objects, when the mundane soul knows only limited external objects as it depends on the sense organs and the external sources of energy waves that are of material origin and gross that does not reveal non-material substances as well as distant, minute and objects out of view or covered ones Therefore knowledge of the mundane soul is devoid of self knowledge, and is inadequate and imperfect

Every substance possesses infinite attributes, common and special The principal positive special attributes of the souls are four and likewise of matter Souls' four principal positive special attributes are infinite knowledge (*ananta jñāna*), infinite perception (*ananta darśana*), infinite

happiness (*ananta sukha*) and infinite energy (*ananta virya*) The four principal special attributes of matter are colour, taste, smell and touch These four attributes cause or go hand in hand with grossness, hindrance, obstruction and weightiness-lightness. As souls do not possesses colour, taste, smell and touch they are devoid of these four which thus become the four principal negative attributes of the soul They are called absence of grossness or extreme subtlety (*sukṣmatva*), absence of either causing or getting hindrance or non-hindrance (*avyabādhatva*), absence of obstruction or accommodation (*avagāhanatva*) and absence of weightiness-lightness (*aguru-laghutva*)

These eight attributes, four positive and four negative, are fully explicit in all the liberated souls But these attributes are latent or limited in all the mundane souls due to the presence of four *ghāti* and four *aghāti karmas* in them

We have already stated how this wave motion enables the soul to possess infinite knowledge and perception We shall now look into the way in which or how this wave motion helps the soul to possess the other six special attributes

Vibration or disturbance-carrying energy-waves passing in the medium of air are sound waves It is stated in science that musical sound-waves are periodic i e, that they repeat periodically in time Music is pleasant It means that rhythmic vibrations have a bearing on our pleasantness or pleasure

In the omniscient soul embodied or disembodied, the *svabhāva dravya vyañjana paryāya* backed up by perpetual infinite energy functions perfectly and most rhythmicaly Having been freed from the destructive *karmas*, the omniscient soul is pure and dispassionate There is no destructive *karma* matter to give obstruction and make his *svabhāva dravya vyañjana paryāya* to wobble, nor is there any quiring of his soul s space points due to the absence of passions in him to disturb its rhythm No other energy-wave is powerful enough either to reinforce or neutralize it with the result that powerful and rhythmic vibration uninterruptedly and eternally happens in the omniscient He is possessed of infinite happiness to eternity This is the third principal special attribute of the soul

Vyañjana paryāya (special stationary wave motion) and *virya* (energy) are innate nature of the soul *Vyañjana paryāya* happens because of existence of energy in the soul *Vyañjana paryāya* and *virya* go hand

in hand The energy (*virya*) of the soul is perpetual and infinite Because of the existence of *virya-antarāya* one of the sub-type of obstructing (*antarāya*) *karma* it is obscured in the mundane soul and because of this, *svabhāva vyañjana paryāya* becomes *vibhāva* The very functioning of the *vyañjana paryāya* exhibits the existence of energy *Svabhāva vyañjana paryāya* presupposes infinite energy This is the fourth special attribute of the soul

Because the *vyañjana paryāya* reserves the particular function of providing with the attributes of colour, taste, smell and touch exclusively to matter substance, the souls are devoid of these attributes and the resultant grossness, hindrance, obstruction and weightiness It means that the souls are possessed of the opposites i e absence of grossness, hindrance, obstruction and weightiness In this way *vyañjana paryāya* of the soul stands for the soul's possession of the four positive and four negative special attributes

Vyañjana paryāya of the soul conforms to the shape and size of the organism in which the soul is born and adopts itself to its growth and diminution *Vyañjana paryāya* of matter substance also possesses similar adaptability and adjusts itself to the shape and size the elementary particles assume in different molecules due to the collective effect or pressure of other particles Therefore this wave motion is spoken of as the deciding factor for the shape (*ākāra*) and size (*pradeśa*) or collectively of the *pradeśatva guna* of these two substances As the other four substances are devoid of this wave motion they do not undergo or possess capacity for any change in shape, expansion or contraction but remain stable except for that imperceptible change which is decided by the *aguru-laghu ṣat-guṇi hani vṛddhi paryāva*

The double function of the *svabhāva vyañjana paryāya* of the omniscient soul transmission and reception of energy waves is vividly explained in Jaina philosophy Its working may stand comparison with the bat's sonor or the antenna of the radar

However we should bear in mind that all the wave motions the modern scientists describe are waves of material origin and the energy waves travel in the material medium (such as air) or the energy particles themselves move in the non-material medium (such as ether) On the other hand *vyañjana paryāya* (of the soul) energy waves are of non-material substance soul's, origin and transmission too is through non-material medium, *dharma dravya* (equivalent of modern ether) Therefore speed, capacities, laws of reflection and refraction cannot be

predicated as the same for both *Vyañjana paryāya* is superfine and incomparable

(5) *Svabhāva dravya vyañjana paryāva of matter*

Free elementary particle means that independent elementary particle of matter having no bondage with any other elementary particle or molecule It is obtained by division and it means that like the beginningless bondage of soul and matter, elementary particles of matter too were in molecular combination since beginningless time These may again combine into molecules or in other molecules as they are eternally possessed of *snigdhatva* and *rukṣatva* types of stickiness or forces of atraction The souls in nature (*Siddha jivas*) are devoid of the *snigdhatva and ruksatva* properties that they never again combine with matter Therefore their liberation means liberation to eternity

Dravya vyañjana paryāya of matter in the free elementary particle encounters no interference from the waves of other particles or molecules Therefore *vyañjana parvāya* imposes its fully energetic natural wave pattern in the free elementary particle This condition of working of the *vyañjana paryāya* maintains a definite shape (*ākāra*) for the free elementary particle This is *svabhāva dravya vyañjana paryāva* of matter

(6) *Svabhāva guna vyañjana paryāya of matter*

Svabhāva dravya vyañjana paryāya of matter due to its steady and energetic functioning in the free elementary particle maintains in it one definite colour, one taste, one smell and two touches without their undergoing any variation of shade, degree, etc [3] There are in all 200 different varieties of elementary particles (*paramānus*) possessing different colour, taste, smell and touches But if their difference in shape (*ākāra*) is concerned their kinds are infinite These colour, taste, smell and touches in each one free elementary particle are maintained in a steady state without their undergoing any variation in their intensity as long as they remain free by the *guna vyañjana paryāya* of matter This is *svabhāva guna vyañjana paryāya* of matter substance

[3] There are five colours, five tastes, two smells and eight touches Five colours are *krsna* (black), *nila* (blue), *rakta* (red), *pita* (yellow) and *sveta* (white) Five tastes are *tikta* (bitter), *katu* (acrid), *kasaya* (harsh), *amla* (sour) and *madhura* (sweet) Two smells are *suravi* (pleasant smell) and *durabhi* (offensive smell) Eight touches are *kathina* (hard), *mrdu* (soft) *guru* (heavy), *laghu* (light), *sita* (cold), *usna* (hot), *snigdha* (smooth) and *ruksa* (harsh) Any two touches cold or hot, smooth or harsh will be in the elementary particle *Snigdhatva* and *ruksatva* may be described as positive and negative attraction

(7) *Vibhāva dravya vyañjana paryāya of matter*

Vibhāva vyañjana paryāya exists only in the molecules animate and inanimate In the molecules because of existence of interference of waves of one elementary particle with that of the other particle or particles the *dravya vyañjana paryāya* stationary wave motion is subjected to reinforcement or neutralization and its function is distorted The elementary particle's *ākāra* or shape undergoes corresponding modification or change This is *vibhāva dravya vyañjana paryāya* of matter substance

(8) *Vibhāva guna vyañjana paryāya of matter*

In consonance with the effect of interference waves there happens change in the intensity of colour, taste, smell and touches of the elementary particles in the molecule and the collective effect predominates in the molecule This is the effect of *vibhāva guna vyañjana paryāya* of matter

IV Conclusion

The *karma* molecule possess such an extra-ordinary potency that it drags the soul after death within an instant to any nook and corner of the universe to take birth as any one organism it decides It decides the soul's new parentage, span of life, shape, stature, colour, the extent of its knowledge, fame, pleasure, pain, disease and death The all powerful soul itself falls a prey to the *karma* and remains a slave until it exercises its will and makes utmost effort to relieve itself from *karma's* clutches Freedom from the bondage of *karma* is the state of emancipation (*nirvāna*) of the soul

Just like *ākāsa* (space), *jiva* (soul) by nature is non-obstructing and accommodating substance Matter in any form or other substances are not obstructed in their stay or movement in his space points The soul also meets with no obstruction from any other substance including matter This is due to one of its special attribute *avagāhanatva* (non-obstruction or accommodation) With this nature of accommodation the soul is free from hindrance to itself and causing of hindrance to others

The mundane soul in *kārmic* bondage is passionate Passions cause quivering (*calana* or *parispanda*) of the soul's space points The soul's space points undergo wirlwind or wirlpool-type of activity Through the vortex formed by such activity, the soul sucks in fresh *karma* molecules passing or existing in his own space points This

process is known as *āsrava* (influx, inflow) It is described as similar to water entering into a boat with a hole in the bottom The hole of the soul is the vortex formed by his quivering Quivering and the old *karma* cause or create susceptibility (a state of stickiness similar to *snigdhatva, rukṣatva* or positive negative type of attraction or force, the nature of matter) in the soul Only *karma* molecules possessing infinite elementary particle combination are drawn in for assimilation or bondage by the mundane soul The very quivering of the soul is taken advantage of by the newly entered *karma* molecules to undergo disintegration into smaller ones and spread over all the space points of the soul and get stuck up everywhere due to the sticky condition of the soul in bondage Their own (*karma* molecules) stickiness enhances the bondage In this very process they also get changed into molecules of eight different types of *karma* This is spoken of as similar to the food consumed by us changing into blood, bile, hormones, etc in the digestive organs and glands This is the process of *āsrava* (influx) and *bandha* (bondage)

The nature of matter is to be always moving from place to place if free, or to agitate for freedom if stuck up When the movement of the *karma* molecules are blocked in this way and till the initial binding grip is firm, the *karma* molecules remain quiescent This period of endurance or non-fruition is called *abādhā kāla* *Abādhā kala* is the period when the soul does not experience the effect of those particular *karma* molecules During this period the *karma* molecules however cover and obstruct the *dravya vyañjana paryāya* of the soul

After lapse of some period of time, taking advantage of even slightest relaxation in the initial binding grip and stickiness, the *karma* molecules commence agitation to get free This is called *udaya* (rise) This period of agitation lasts for a considerable period of time, several times that of *abādhā kāla* (quiescent period) This activity of the *karma* is called *vipāka* or fruition This agitation of the *karma* molecules interfere greatly with the functioning of the *dravya vyañjana paryāya* of the soul This results in the wobbling of the stationary wave motion ensued by diminution of knowledge or promotion of ignorance Ignorance is the root cause for desire and aversion or passions in us Passions cause stickiness and quivering of the soul and assimilation of fresh *karma* follows

The agitating molecules gradually get loosened and finally tear away and quit the soul This is called dissociation or *nirjarā* But the soul is not free as the rise and fruition of *karma* bring about fresh bondage through passions and activity and this process is ceaselessly going

on In this way the soul has been assimilating and discharging *karma* molecules since the beginningless time span and there has never been a moment when the soul is wholly free from *karma* The deliverance of the soul from *karma* in the natural course of things cannot happen It is only possible by undergoing a series of processes These processes are collectively termed *cāritra* (conduct) in Jainism and *yoga*[4] in other systems of philosophy

The soul must hinder the absorption of fresh *karma* (*saṃvara*) and effect premature dissociation (*udiraṇā*) of the existing *karma*, i e, before it comes to fruition This requires the methodical subjugation of body, senses and mind

The soul by nature is absolutely non-hindering (*avyabādha*) Therefore *ahiṃsā* or non-injury is *ātma-dharma* (Soul's true nature) and the whole Jaina code of moral and spiritual values is inspired by this one great principle of non-injury or non-violence The other four vows of truthfulness non-stealing celebacy and non-possession of property are nothing but the accessories which help the fulfilment of the great vow of non-violence

One who is conscious of the change of fortune and transmigration is the believer in the soul believer in the world, believer in the *karma* and believer in action

The love of truth at the stage of self-conscious effort is called *samyak-darśana* (right attitude) Once the soul succeeds in acquiring *samyak-darśana* it is bound to attain emancipation sooner or later The attainment of right attitude is followed by *samayak-jñāna* or right knowledge and *samyak-cāritra* or right conduct This trio constitutes the path-way to finl emancipation

The Jaina idea of emancipation (*mokṣa*) is the soul s freedom from the *karma*-matter or *karma*-body and attaining its true nature Death severs connection of the organic body alone but the *kārmaṇa* body is discarded only at the time of emancipation of the soul

Jainism did explain the mechanistic theory of omniscience There is no miracle in it It is the very nature of the soul to be possessed of

[4] *Yoga* in Jaina philosophy means the activities of mind, speech and body which bring in the influx of *karma*

infinite perpetual energy and the stationary wave motions, similar to fire or the sun possessing light and heat By this inherent energy and wave motion the emancipated soul is possessed of infinite knowledge and infinite perception He is self-existing unlike the mundane souls. He is *vitarāga* or desireless as he is free from wants Infinite knowledge, eternal freedom and rhythmic vibrations of his *vyañjana paryāya*, all these make him infinitely happy

Implicit faith in the truth whether born with the help of the preceptor or fostered by a spontaneous intuition of the truth, is the starting point of the path of spiritual realization

Penance (*tapas*), restraint of mind (*dama*) and moral observances (*niyama*) are not possible for one having attachment to life and property The sense of "mine" is an evil Identification of the soul with the body is the root evil to be got rid of This is possible only if one practices detachment from the body which means indifference towards it, i e , not taking care of its well being

Influx and bondage as a matter of necessity require some energy on the part of the soul for their origination This energy is known as *vīrya* The activity of the soul (*yoga*) is nothing but an imperfect expression of this energy The activities are three-fold in as much as they belong to the body to the sense organ of speech or to the mind According to the Jainas, the vibration (*yoga*) due to delimited energy and the passions (*kaṣāyas*) of the soul attracts *kārmic* matter and transforms it into *kārmic* body The infinite-fold activities of the soul leads to infinite-fold bondage The perfect state is however reached on the cessation of all activities The virtuous and the moral activities are as much to be avoided as the sinful ones This process of bondage is without beginning but not endless It stops with the stoppage of activity of the soul The stoppage of the activity is attended by the release of the undefined infinite energy Association with *kārmic* matter delimits the energy of the soul and the delimited energy of the soul effects association with *kārmic* matter Thus the process goes on

The first condition is the stoppage of inflow of new *karma* matter into the soul It is achieved by the control of thought, speech and physical movements or *trigupti* Observance of *pañca vratas* (five vows), *dañca samitis* (five regulations), *daśa dharmas* (ten virtues) *dvādaśa anuperkṣās* (twelve contemplations), *dvāviṁśa pariṣaha-jaya* (conquest of twenty-two afflictions) and *dvādaśa tapas* (twelve austerities) promote

triple control or *trigupti* Tapas includes *dhyāna*[5] (meditation) which is of supreme importance in the scheme of self realization

Concentration on the minutest possible entity or modification (*dravya anu* or *paryāya*) are the objects of meditation of the first two types of *śukla dhyāna* Some Acaryas are of opinion that soul is meant by the expression *dravya anu*, as it is the supreme *dravya* and at the same time like *anu* a single indivisible entity *Paryāya* here means the pure soul's uniform change or modification effected by the *aguru laghu ṣat-guni hāni vṛddhi* and *vyañjana paryāyas*

The scientists say that to perceive an atom the wave length of the auxiliary ray should be half its (atom's) diameter So far they have not come across such a ray and the atom remains beyond human perception even aided by the most delicate instrument, the electron microscope Therefore the question of perceiving the elementary particle of matter is extremely remote, rather impossible

The *aguru laghu ṣat-guna hāni vṛddhi paryāya* exists in the material as well as non-material substances In short it exists in all the substances even in the *paramānu* or elementary particle It stands to reflect even the energy waves of immaterial origin (*svabhāva guna vyañjana paryāya* of soul) and thereby exhibit the minutest or the biggest, the material or the non-material objects or substances to the all knower the omniscient soul The wave lengths of the energy waves of the *svabhāva vyañjana paryāya* (*svabbhāva guna vyañjana paryāya*) are billions of times more minute than the wave lengths of even electron rays These are the reasons behind the omniscient s ability to perceive the minutest material entity, the elementary particle, as well as the minutest entity of the non-material time substance, the *kāla anu* and every other objects and substances

Aguru laghu signifies *aguru laghutva guna* or individuality, the capacity by which one substance or attribute does not become another and the substance does not lose its attributes whose grouping form the substance itself *Sat-guni hāni vṛddhi* signifies that the different wave lengths are only six *Paryāya* signifies stationary wave motion It stands to exhibit the individuality and all the attributes of every substance Hence the name *aguru laghu sat-guni hāni vṛddhi paryāya* is appropriate

[5] Jaina philosophy mentions four kinds of *dhyana* or meditation of which the first two, *arta* (concentration arising out of affliction) and *raudra* (wicked concentration for unrighteous gain) are mundane The last two, *dharma* (righteous concentration) and *sukla* (pure concentration), leads to liberation *Sukla dhyana* is again subdivided into four classes

What is *vyañjana* ? That what reveals an object even as a lamp reveals a jar *Vyañjana paryāya* of the omniscient soul reveals all the objects and substances both material and immaterial *Vyañjana paryāya* of matter substance reveals only the material objects by providing matter with colour taste smell and touches to the mundane souls who depend on waves of material origin and the sense organs for possession of empirical knowledge and perception Hence the name *vyañjana paryāya* is appropriate

These two stationary wave motions form the natural link between the knower and the objects The first wave motion reveals the existence of the objects and substances with all their attributes and states The second stationary wave motions' energy waves move to and fro and carry all the information the objects and substances reveal and serve the knower with them and the knower knows and perceives by his own nature

The second stationary wave motion, because it is of two different kinds, one kind existing only in souls and other kind in matter, makes all the differences among the six substances The souls alone are conscious but devoid of colour, taste, smell and touches and the resultant qualities of obstruction, etc , and remain invisible to sense perception Matter alone possesses colour taste, smell and touches and the resultant qualities such as obstruction, etc , and remains visible to sense perception but is unconscious The other four substances, viz , space, medium of motion, medium of rest and time particles are devoid of both kinds of this wave motion, remain unconscious, invisible to sense perception and are without colour taste, smell and touches and their resultant qualities of obstruction, etc These facts convince us that substance does not mean only that which could be perceived by us as we commonly understand

All these prove that the soul exists, it is a substance of immaterial nature possessed of consciousness In its pure state it is possessed of self-knowledge and the knowledge of the entire universe No physical experiments could reveal its existence

If the soul diverts its attention from the external objects and turns it inwards it will know its own self As all objects are reflected on the soul it will possess knowledge of the external world too

V Epilogue on Sources

1 Bhgavana Kundakunda mentions *aguru-laghu* in his *Pañcāsti-kāya*, *gāthās* 31 and 84

2 Acarya Nemicandra mentions *artha-paryāya* and *vyañjana-par-yāya* in *Jivakānda*, *gāthā* 581

3 Acarya Amrtacandra while commenting on *Pañcāstikaya*, *gāthas* 31 and 84 has confirmed the view of Acarya Pujyapada that the *aguru-laghu sat-sthāna-patita hāni vṛddhi paryāva* accomplishes *utpāda* and *vyaya* He accounts this *paryāya* for *svarupa pratiṣthatva* also which I presume as *prameyatva* (knowability) That this *parvāva* stands for *aguru-laghu guna* or *aguru-laghutva* (individuality) is accepted by both the Acaryas

4 Acarya Amrtacandra in his commentary on *Pravacana Sāra*, *gāthā* 93, expresses that modification happens both in mode of the subs-tance (*dravya*) and its attributes (*gunas*) As such the *paryāya* is twofold *dravya paryāva* and *guna paryāya* He distinguishes *guna paryāva* as *svabhāva* and *vibhāva* and ascribes *aguru-laghu ṣat-guni hāni-vrddhi par-yāva* as *svabhāva-guna paryāya* He divides *dravya paryāya* as *samāna jātiya* and *asamāna jātiya* and treats both as *vibhāva* He has not described or given the name for *vibhāva guna paryāva* and *svabhāva dravva paryāva*

5 Acarya Padmaprabha Maladhari Deva mentions in his com-mentary on *Niyama Sāra gātha* 14 that the *aguru-laghu sat guni hāni vrddhi paryāya* is common to all the six substances It is *svabhāva* and it is *artha paryāya* *Suddha paryaya* is *vyañjana paryaya* He has not described *vibhāva guna parvaya* and *svabhāva dravya paryāva* or *sva-bhāva vyañjana parvāva* For further details he suggests reference to other works

6 Acarya Jayasena deals somewhat elaborately in his commentary on *Pañcāstikāya*, *gāthā* 16 Like Acarya Amrtacandra he states the two-fold division *guna paryāya* and *dravya paryāya* *Guna paryāya* is of two kinds *svabhāva* and *vibhāva* Colour, taste, etc of *pudgala skanda* (molecule) and *mati*, *sruta* and *avadhi jñāna* are *vibhāva guna paryāya* *Svabhāva guna paryāya* is *aguru-laghu sat-guni hāni vṛddhi paryāya* *Dravya paryāya* is also of two kinds *samāna jātiya* and *asamāna jātiya* and both are *vibhāva* *Vibhāva paryāya* happens in *jivas* and *pudgala* only Here also *svabhāva dravya paryāva* finds no place He writes that there is another way of describing these two *paryāyas* They are *artha paryāya* and *vyañjana paryāva* *Artha paryāya* is subtle (*sukṣma*) and *vyañjana paryāya* is gross *Vyañjana paryāva* is *vibhāva*

and in the case of the *jivas*, it signifies *Deva*, etc *paryāyas* *Vibhāva* or *aśuddha artha paryāya* consists of passions (*kaṣāyas*) Colour, taste, etc of molecules are *vibhāva artha paryāya* and modes of molecules are *vibhāva vyañjana paryāya* of matter (*pudgala*) *Svabhāva artha paryāya* is *aguru-laghu sat-guni hāni vrddhi paryāya*

7 *Samyama Prakāśa* describes these *paryāyas* as follows (pages 46-68)

Modifications of jiva

Kevala jñāna, kevala darśana, etc	*Svabhāva artha paryāya*
Mati, śruta, avadhi, manahparyāya	*Vibhāva artha paryāya*
Deva, Nāraka, etc	*Vibhāva vyañjana paryāya*
Siddha paryāya	*Svabhāva vyañjana paryāya*

Modifications of pudgala

Colour, taste, etc existing in *paramānu*	*Svabhāva artha paryāya*
Colour, taste, etc existing in *skanda*	*Vibhāva artha paryāya*
Mode or shape of a *paramānu*	*Svabhāva vyañjana paryāya*
Mode or shape of a molecule	*Vibhāva vyañjana paryāya*

Vibhāva vyañjana paryāya happens only in *jivas* and *pudgala* In *dharma, adharma, akāsa* and *kālānus* only *svabhāva artha paryāya* exists

8 Acarya Subhacandra states in his *Tikā on Kārtikeyānupreksā, gāthā* 220, that *jivas* and *pudgalas* undergo *sukṣma* and *bādara paryāyas* *Kevala jñāna, kevaladarśana*, etc , are *sukṣma paryāyas* of *jiva* *Mati, sruta, avadhi* and *manahparyāya, Deva, Nāraka*, etc , *paryāyas* are *bādara paryāyas* of *jiva* His opinion here signifies that the same *paryāya* if *sukṣma* is *svabhāva paryāya* and if *bādara* is *vibhāva paryāya* Hence he took a different view of *vyañjana paryāya* from all others

The commentary on *gāthā* 242 (page 173) of *Kārtikeyānuprekṣā* gives a complete summary of his views on both the *paryāyas* As he designated all *viśesa gunas* to *vyañjana paryāya*, it means *aguru-laghu sat-guni hāni vrddhi paryāya* refers to *sāmānya gunas* (common attributes) Again *Aguru-laghutva, dravyatva* and *prameyatva* all belong to common attributes He states *aguru laghu ṣat-guni hāni vrddhi paryāya* is *svabhāva, sukṣma* and exists in all the six substances

In conformity with his commentary on *gāthā* 220 it can be said that he ascribes *vyañjana paryāya* with *sukṣmatva* and *sthūlatva* also He

distinguishes *vyañjana paryāya* as *guna vyañjana paryāya* and *dravya vyañjana paryāya* incorporating both *guna paryāya* and *dravya paryāya* in it Others consider *aguru laghu sat-guni hāni vrddhi* alone as *suksma* and *vyañjana paryāya* always *sthūla paryāya*

Acarya Subhacandra's different divisions of *vyañjana paryāya* and their different effects on *jīva* and *pudgala* are as follows

Modifications pertaining to jiva

Deva, Nara, Nāraka, etc	*Vibhāva dravya vyañjana paryāya*
Mati, abadhi jñāna	*Vbhāva guna vyañjana paryāya*
Siddha paryāya	*Svabhāva dravya vyañjana paryāya*
Ananta catustaya	*Svabhāva guna vyañjana paryāya*

Modifications pertaining to pudgala

Molecules	*vibhāva dravya vyañjana paryāya*
Modifications in the shade or degree of colour taste, etc of molecules	*vibhāva guna vyañjana paryāya*
Paramāṇu	*svabhāva dravya vyañjana paryāya*
One particular colour taste etc of a *paramāṇu*	*svabhāva guna vyañjana paryāya*

9 G R Jain in his book *Cosmology Old and New* has explained that the *aguru laghu ṣat-guni (sat-sthāna patita) hāni vrddhi paryāya* is a stationary wave motion quoting *Ālāp Paddhati* in support that the phenomenon is similar to the ripples growing and decaying on the surface of the sea He has mentioned that the *aguru-laghu* attribute that is responsible for maintaining the individuality of the substance is such that imperceptible rhythmic rise and fall is constantly taking place in its parts in six different steps and these natural rhythms rising and decaying produce *utpāda* and *vyaya* (p 100) In page 233 it is stated that the modification which the six *dravyas* undergo have been divided into two classes, *artha paryāya* and *vyañjana paryāya* *Artha paryāya* exists in all the six substances and the latter is confined to *jivas* and *pudgala* The former refers to the intrinsic changes in *dravyas* and the latter has somewhat fixed duration of existence For instance pot is a *vyañjana paryāya* of matter, similarly men and animals are *vyañjana paryāya* of soul substance

10 S A Jain who tranlsated *Sarvārthasiddhi* into English entitling the book as *Reality* mentions in a footnote that this wave like process is a common and natural feature of all the substances found in the atom as well as in the mass

PAUMACARIU

(*from the previous issue*)

SVAYAMBHUDEVA

Ravana considered himself to be the mightiest king and enquired if any other was mightier than himself He was told that Suryarava's son Vali was considered to be the most powerful in the three worlds He excelled all both in speed and strength and he had accepted *samyaktva* and had vowed not to bow his head to any one except a *Jina* But one courtier advised Ravana against starting a conflict since they and the line of Monkey dynasty were on friendly terms from the days of Srikantha and had shared in joy and sorrow together

In the meanwhile when Ravana went to marry Tanudari, his sister Candranakhi was abducted by Khara and Dusana, who also by killing Candrodara occupied Patala Lanka On his return, when Ravana heard all these he became furious and wanted to march against Khara and Dusana But Mandodari dissuaded him Instead, at her suggestion, Maya and Marica were sent to solemnise the marriage of Candranakhi with Khara who was also crowned as king of Patala Lanka

Ravana now sent a messenger to Vali He recounted to Vali the history of their family friendship and advised him to go to Ravana to pay regards But Vali turned down the offer Then he rudely said "Come and salute Ravana or meet him in war " But Vali was not a king to bow So Ravana marched on to meet him with his army At the suggestion of the minister Vipulamati to avoid large-scale carnage they agreed to meet in a duel It was indeed a wonderful feat but at last Vali lifted up Ravana along with his air-chariot Thus curing Ravana of his pride, Vali relinquished the throne in favour of his brother Sugriva, advised him to serve Ravana and himself joined the religious order under Muni Gaganacandra Sugriva gave his sister Sriprabha in marriage to Ravana and half the kingdom to Vali's son Sasikirana He sent Nala and Nila, the sons of Iksurava to Kiskupura Sugriva himself married Sutara, daughter of Jvalanasikha the king of Northern Range and had two sons by her Anga and Angada

Once Ravana was returning after marrying Ratnavali when his aerial chariot suddenly got stuck in the air. All efforts were made to move it but they failed. Marica then reported that below on Kailasa a great *muni* was practising austerities and as the aerial chariot was passing over him, it got stuck up. So Ravana came down on the Kailasa to see who the great *muni* could be and flared up with rage when he saw Vali. He remembered his own defeat at Vali's hand and thought of taking revenge now. He planned to uproot Kailasa and throw it into the ocean with Vali. With the help of the excavating charm he uprooted the mountain and hold it up. But this created a great upheaval beneath the mountain and Dharanendra, king of nether world, appeared before Vali for protection. As Dharanendra bowed before the sage, the mountain pressed downward and Ravana was almost crushed. The great hero screamed out and Mandodari begged Vali for her husband's life. Thereupon Dharanendra raised the mountain. Maimed and crippled Ravana came out. He expressed his penitence, paid homage to Vali. Then he went to worship at the Jaina shrines erected by Bharata. Dharanendra was pleased with Ravana's devotion and he presented him with a weapon called Amoghavijaya. Now Ravana returned home and Vali attained *kevala*-knowledge and eventually *nirvāna*.

Ravana was now keen to wreaking vengence on Indra overlord of all the Vidyadharas. So he started again with his army, this time reinforced by the army of his brother-in law from Patala Lanka and that of Sugriva, king of Kiskindha. As they reached the region between the Narmada and the Vindhyas the sun set.

It was spring in the Narmada region and the nature's beauty was at its peak. Ravana's army was stationed on the lower region of the river. At the upper region, Sahasrakirana king of Mahesvara being attracted by the charm of the river was enjoying bath and water sports with his whole harem, by damming the water of the river with mechanical contrivances.

Ravana also bathed and enjoyed water-sports in the lower region. He then placed the idol of *Jina* on the river bank and began to worship him. Now it so happened that while he was worshiping, water was released from the upper region which rushed forth washing away everything on the bank. With great difficulty Ravana could hold the image in his hands and came out of the water. He then ordered his men to find out the culprit who had done this mischief. They came back to report about the mechanical contrivances as employed by Sahasrakirana to block the river stream to enjoy water-sports and explained that this

water released from their check washed away Ravana's worship So Ravana diverted his steps first to punish Sahasrakirana for his inadvertent impoliteness

Sahasrakirana was an extremely powerful man As he was coming out of water, he was informed about the arrival of an hostile army Immediately he took his bow and stood ready o meet the enemy single-handed The fight started with Ravana's army in the sky and Sahasrakirana fighting back from the ground When this was decried as immoral by the gods, they came down and the fight went on, Sahasrakirana alone keeping the whole army at bay So now Ravana entered the battle field In the encounter, while Sahasrakirana lost his chariot Ravana lost his armour But at last Ravana captured him and brought him as a prisoner to his camp

When this news reached Satakara who was Sahasrakirana's father but a recluse at the moment, he approached Ravana for the release of his son, as he was destined to get salvation in this life Ravana readily released him and returned his kingdom But Sahasrakirana now had developed a detachment So he installed his son in his place and renounced the world When this news reached Ayodhya, Anaranya, king of Ayodhya, renounced he world after installing his son Dasaratha on the throne

Ravana proceeded onwards and destroying the sacrifice of the king of Marutta reached Magadha Then he married his daughter to Madhu, king of Mathura, to whom Camarendra had presented a *śūlāyudha* From thence he went to Kailasa There he visited the Jaina shrines and moved further on his military pursuits Then he reached the impregnable city of Surendra When Nalakubera heard about the arrival of Ravana, he encircled the city with magic charm so that any one coming within a *yojana* of it would die Ravana when came to know it became very much worried But luck favoured him Uparambha, wife of Nalakuvera fell in love with Ravana and unable to bear separation sent her friend Vicitramala to entice him even offering the counter charm so that he might be tempted to accept her On Vibhisana's advice, Ravana accepted the offer and got the counter charm The war started and the city soon fell Nalakuvera was taken a prisoner but was later released and his kingdom was returned to him But to the disappointment of Uparambha, she was not accepted by Ravana

The news about Ravana's growing strength had reached Indra and on the advice of his ministers now he was keen on a treaty of friendship

with him Accordingly an envoy was despatched But even before the envoy could reach Ravana's court, Narada informed Ravana of the coming arrival of the messenger and of the political design underlying it Remembering some services done to him by Ravana, he strongly advised him not to accept the offer of friendship as at that moment Indra was weaker of the two

The messenger came and was duly received He conveyed to Ravana Indra's desire for friendship with him and his offer of the hands of his daughter Rupavati Ravana replied, "Hand over to me all the cities on the Vijayardha and we are friends, or prepare tomorrow for war' Through the envoy he also communicated to Indra his resolve to enter a blazing fire if he failed to vanquish him in the battle

jai tam jinami na āhavane
to appau ghattami jālāmālaule jalane

It was a deadly battle and many heroes fell on both the sides At last Ravana and Indra confronted each other But Indra was no match to the youthful vigour of Ravana and he was soon taken a captive This decided the fate of the war Hundreds of Indra's stalwarts were now taken prisoners and all along with Indra, were brought to Lanka Sahasrara, Indra s father begged for his son s life Ravana released Indra along with his vassals on their agreeing to serve as menials in his palace But Indra gave up his kingdom and renounced the world

After Indra s defeat Ravana went to the summit of Mandara on pilgrimage While returning from there he heard that Anantaratha had just attained *kevala-jñāna* So he went there to pay his homage to him and at the insistence of a Jaina monk present there Ravana took the vow of not accepting any woman against her wishes

Birth of Hanumat

Mahendra was the king of the city of Mahendra He had a beautiful daughter called Anjana When Anjana grew up, Mahendra set out in search of a groom suitable for her He came to Mount Astapada where many Vidyadharas were assembled to celebrate *aṣṭānhikā* festival and at last decided to offer the hands of his daughter to Pavananjaya, son of Prahlada, the king of Ravipura Now, Pavananjaya, smitten with love desired to see his would-be-bride before marriage So he came with his friend Prahasita and saw her through the window of her bedchamber Anjana's friend Vasantamala was congratulating her for

getting a husband like Pavananjaya but another said, "Compared to Vidyutprabha, Pavananjaya is nothing" This enraged Pavananjaya but he was debarred by his friend to do anything rash He, then decided to punish Anjana after marriage for the casual observation made by her friend by deserting her for twelve years

The marriage was celebrated but as per his resolve Pavananjaya became indifferent to her In the meanwhile Ravana went to war with Varuna and laid seize to his city Varuna's sons took Khara and Dusana captive and they retired with Varuna to their watery castle Lest his brothers-in-law be killed Ravana removed the seize and sent directives to the Vidyadharas of all islands One such came to Pavananjaya who started forthwith Now when he was encamped on the bank of Manasa lake, his love was enkindled at the sight of a bewailing female *cakravāka* who was somehow separated from her husband Pavananjaya became repentant for his neglect of Anjana and immediately flew to her quarter across the sky with his friend Prahasita Pavananjaya and Anjana grasped each other with a passionate embrace

Pavananjaya left after a night's stay leaving his armlet and girdle as the evidence of his secret arrival But these did not convince Anjana's mother-in-law when she found her pregnant She was turned out of the palace and the city In the company of her friend Vasantamala, Anjana now sought the shelter of her father's house But this too was refused to her Utterly exhausted and broken, they entered into a frightful forest and took shelter in the Paryanka cave where sage Amitagati practised austerities Being asked, the sage told her that in her previous existence she threw away a *Jina* idol worshipped by her co-wife out of ill-will, hence her present suffering But worst days of her were now over Henceforth she will enjoy all blessings He also told that the child would be a great hero and get emancipation in this life Then he departed A son was born to Anjana in this cave

One day Pratisurya, the king of Hanuruha, was flying across the sky He saw them and coming down enquired about them Vasantamala introduced Anjana and related their tale of woe With tears in his eyes he introduced himself as her maternal uncle and persuaded Anjana to go to his palace While flying in the air-chariot, the child slipped down on a mountain beneath which was crushed under the child's weight The Vidyadhara's picked up the child and restored him to his mother He was named Sundara, for he was very beautiful, Srisaila, because he crushed the mountain by his fall and Hanumat as he was reared up in the Hanuruha island

Meanwhile securing the release of Khara and Dusana and succesfully negotiating friendly treaty between Varuna and Ravana Pavananjaya returned to his city and went to Anjana's apartment Not finding her there he enquired about her and came to know all that happened He then went to his father-in-law s house Not finding her there also, Pavananjaya became restless and sent back his friends to his mother with the message that he was consumed up by the fire of separation He then entered a wild wood

Messengers were now despatched in search of Pavananjaya when the news reached the capital One such messenger went to Pratisurya When Anjana heard this, she fell down in a swoon Pratisurya comforted her and assured her of finding out her husband He went to Prahlada and thence wandering they came to Bhutarava forest In this forest the searching party found out Pavananjaya guarded by an elephant The elephant was tamed and the Vidyadharas surrounded Pavananjaya but he was reticent Then he wrote a verse on the ground

añjanāe muivāe marami paiamathena
jivantihe nisunami vatta jai
to bollami lai ettadiva gai

"If Anjana be not alive, I shall not live any more If she be alive, I shall open my mouth "

Then Pratisurya narrated the whole story upto the naming of Anjana's son On hearing it Pavananjaya got up Pratisurya brought him to his city It was a happy moment of reunion Pavananjaya and Anjana then shared their tales of joys and sorrows

Hanumat came of age when Ravana declared war again against Varuna Messengers were sent to his allies and feudatories Hanumat urged his elders to send himself to assist Ravana and eventually he was sent with his forces to Lanka In the war Hanumat fought valiantly and bound Varuna's sons by his magic tail Receiving this sad news Varuna lost heart and Ravana captured him Ravana married Varuna's daughter and returned to Lanka in great triumph Ravana honoured Hanumat Sugriva, Khara, and others gave their daughters to him in marriage Sambhukumara, son of Khara went to a forest to acquire the Suryahasa sword

Here ends the *Vidyādhara Kānda*

To be continued

The Jaina Theory of Substance

—as it appeared in the Buddhist texts—

(*from the previous issue*)

BHAG CHANDRA JAIN

(2) *Pudgala* (*matter*)

Things perceived or enjoyed by the senses, bodies, mind, *karma*, and other material objects are called *pudgala* (matter) They could be tasted, smelt, and have colour (*sparśarasagandhavarnavantah pudgalāh*) [35] *Sabda* (sound produced by various means), *bandha* (caused by man or otherwise), *sauksmya* (fineness), *sthaulya* (grossness), *samsthāna* (figure), *bheda* (division), *tama* (darkness), *chāyā* (shade), and *ātapa* (sun-shine) are the forms of *pudgala* It has two prominent forms, namely, atoms (*anu*) and molecule (*skandhas*) They unite together to construct a reality A man who tries to attain salvation should clearly know the nature of the matter In the absence of this knowledge no one can understand how bondage takes place and this understanding is the key to emancipation from *karma*

Karma

The mundane soul attracts the *kārmic* matter through vibrations (*yoga*) and the passions (*kaṣāyas*) and transforms it into a *kārmic* body The soul is pure in its intrinsic nature The relation of *karma* is a cause that makes its cycling into births This is the nature of bondage This relation, according to Jainism, is beginningless and continues till one attains salvation Soul and *karma* can thus be dissociated as they are two separate entities

Pali literature contains some valuable references to the Jaina doctrine of *karma* *Triyoga* is the most significant aspect of Jaina ethics in that it explains the origin of *karma* and its attachment to the soul through the three means of word, deed and thought This is also called the *tridanda karma* The Buddha also recognises the *tridanda karma* but in a somewhat different way [36] Another reference in this connection is found in the *Anguttara Nikāya* where Nigantha Nataputta is

[35] *Tattvarthasutra*, 5 23

[36] *M* i 372 ff

designated as a *Kriyāvādi* (activist), while the Buddha is said to be both *Kriyāvādi* and *Akriyāvādi*[37] Some other references are also found in Pali literature All these references have already been discussed in my article entitled "The Jaina Theory of *Karmas* as Reflected in Pali Literature"[38]

Samvara and Nirjarā

The destruction of *karma*, according to Jainism, depends on the restraint of mind, word, and body By severe penance one can destroy all the past deeds and prevent the flow of new *karmas* (*kāyena samvutā, vācāya samvutā, manasā samvutā tam āyatim pāpassa kammassa akaranam iti purānānam kammānam tapasā vyantibhāvā*)[39]

The *Anguttara Nikāya*[40] refers to the five ways of falling into sin, according to Nigantha Nataputta They are destruction of animates (*pānātipāta*), taking what is not given (*adinnādāyi*), passionate enjoyment of evil (*abrahmacāri*) speaking a lie (*musāvādi*), and living on liquor and drink (*surāmerayamajjapamādatthāyi*) *The Samyutta Nikāya*[41] mentions the *cātuyāmasamvara* of Nigantha Nataputta These are the references to the *pañcānuvratas*

The Buddha at another place in the *Anguttara Nikāya*[42] says to Visakha that the Niganthas took a vow not to go beyond the east, west, north or south This vow saves them from violence beyond prescribed limits The *posadhopavasa* is also said to be a way to destroy *karma*[43]

Some other ways to purify the soul also are recorded in Pali literature One becomes completely naked with no desire or attachment towards anything in the last stage of asceticism In this *acelakatva* he should follow a lot of rules and regulations which have been mentioned in the Pali Canon as well as in the Jaina *Āgama* They form a part of Jaina Ethics

Mokṣa

The well-known reference of *Majjhima Nikāya* to the severe penance of the Jainas indicates the state of *mokṣa* according to Jaina Philosophy

[37] *A* iv 182 f
[38] Published in the *Nagpur University Journal*, Vol xvi No 2 April, 1966
[39] *M* i 92-93
[40] *A* iii 276-7
[41] D i 57
[42] *A* iii 276-7
[43] *M* ii 214

The Buddha says that by severe penance all the sufferings will be destroyed (*sabbam dukkham nijjinnam bhavissati*) This means that freedom from all *kārmic* matter is *mokṣa* or salvation, according to Jainism [44]

Kundakunda says that if the causal condition of *karma* disappears through the control of senses and thought, then the springs of *karma* get blocked When the springs of *karma* get blocked, the *dravya karmas* get repulsed When the *dravya karmas* completely disappear, the person becomes all-working and all-perceiving and attains the state of infinite bliss which transcends the sense feeling and which is untouched by the sorrows of life

hedumbhavā niyamā jāyadi nānissa āsavanirodho
āsavabhāvena vinā jāyadi kammassa du nirodho
kammassabhāvena ya savvaññu sarvalogadarsi ya
pavadi indiyarahidam avvavaham suhamanantam [45]

Universe

The common topics, which are said to have been debated by the recluses, *Brāhmanas* and *Paribbājakas*, are referred to in Pali literature The Jaina conception of the nature of the universe also appears to be recorded in the *Brāhmajalasutta* The four different propositions maintained by contemporary teachers in this connection are as follows[46]

(i) This world is finite and circumscribed (*antavā ayam loko pariyanto*)

(ii) It is infinite and without limit (*anantavā ca ayam loko apariyanto*)

(iii) It is finite and infinite (*antavā ca ayam loko apariyanto*)

(iv) It is neither finite nor infinite (*nevāyam loko antavā na panananto*)

The third theory appears to be the view of Nigantha Nataputta Buddhaghosa does not clarify this view He suggests only that the limited and unlimited character of the world depends on the limited or unlimited view taken by the contemplator in his mental perception or vision [47] Perhaps he missed here the philosophical aspect of the proposition If we apply the standpoint of non-absolutism, its inner meaning can be easily grasped However we can point out that from the standpoint of substance (*dravya*) and place (*kṣetra*), the world is limited and from the standpoint of *kāla* and *bhāva* it is unlimited

[44] *M* i 93, cf *M* ii 31, *M* ii 214 ff also see *A* i 220
[45] *Pancastikaya*, 157-158, translation
[46] *D* i 23 ff
[47] *Sumangala Vilasini*, i 115

Records of theories held at the time have been repeated several times in Pali literature But they do not add anything substantial to what has been mentioned before The later Buddhist philosophical literature provides us with more data in this respect It indicates a development of the concept under discussion

Santaraksita refers to a view of Acarya Suri, a Jaina philosopher, in the course of refuting the doctrine of the "the thing by itself" (*svabhāvavāda*), which throws light on the Jaina conception of the nature of the universe But to understand that reference it would be best to know first the context on which it is based It provides a common ground to the Buddhist and Jaina logicians, as they are not in favour of *svabhāvavāda*

According to this doctrine as shown in the *Tattvasangraha* and other books, things originate neither from themselves nor from any other things They are not dependent on causes To prove this theory, the holder of this view queries, "Who makes the diversity in the lotus and its filament ? By whom have the variegated wings of the peacock and such other things been created ?' Such arguments can be raised about internal things too For instance, the sharpness and other properties of a thorn or any other thing must be regarded as uncaused, since they are around us due to the influence of nature

> *rājīvakeśaradīnām vaicitryankah karoti hi*
> *mayūracandrakādirvā vicitrah kena nirmitah*
> *yathaiva kantakādinam taikṣnyādikamahetukam*
> *kādācitkatyā tadvad duhkhādīnāmahetutā* [48]

Against this view Santaraksita argues that if you do not postulate any cause, your view cannot be accepted, as nothing can be proved without adequate evidence He then supports his arguments with those of Acarya Suri He says that Acarya Suri, a Jaina philosopher, also upholds the same objection in the theory of "thing by itself', as he says "One who declares that there is no cause would demolish his own conclusion, if he adduced any reasons in support of his assertion , on the other hand, if he were also to adduce reasons what could be gained by mere assertion ?[49]

[48] *Tattvasangraha*, 111-2

[49] *na heturastiti vadan sahetukam nanu pratijna svayameva sadhyate athapi hetuh pranavalaso bhavet pratijnya kevalayasya kim bhavet*
—*Tattvasangraha Panjika* p 666

Here the view of Suri referred to by Santaraksita appears to be in conformity with the Jaina view The theory of *svabhāvavāda* is accurate as far as the opposition to the theory that a God controls the universe is concerned, but if it carries the meaning of *ahetukavāda*, it cannot be admitted by the Jaina philosophy According to this theory, the world possesses innumerable causes which have innumerable effects by nature, but its development required some other material also For instance, clay can produce a jar, but it also depends on other things such as stick, wheel, potter, etc Lotus comes out of mud, which is a cause of its fragrance and beauty Therefore the view that only nature (*svabhāva*) is responsible for the origination of things is inadmissible to Jainism The *Sūtrakṛtānga* also criticises the view of *svabhāvavāda*

kantakasya ca tikṣnatvam mayūrasya vicitratā
varnaśca tāmracūdānām svabhāvena bhavanti hi[50]

Another reference to the Jaina conception of the universe is recorded by Santaraksita in his examination of the external world Kamalasila, the well-known commentator of Santaraksita, explains the view saying that the universe accordingly is non-perception of external world They describe its nature as resembling of things (*pratibimbādisannibham*) In support of this assertion they say that the entire universe comprising the threefold phenomena (subjective or immaterial, objective or material, and imaginary or fictitious) is mere "ideation" This ideation through the diversity of the "chain of causation" is endless and impure for they have not realised the truth , but it is pure for those whose *karmas* have been got rid of Kamalasila further delineates the nature of the universe according to Buddhism saying that the universe is in perpetual flux and affects all living things This idea of the entire universe is based on two points (1) there can be no apprehender of the external world, being non-existent, and (ii) every cognition is devoid of both "apprehender' and "apprehended because it is cognition

The main ground for establishing this principle is that the perception of a thing depends on one's mentality The diversity of imaginations is responsible for the diversity of realities For instance, as quoted by Acarya Aryadeva in his philosophical work *Catuhśataka*, the corpse of a woman is considered as the cause of wandering into the world , a libidinous man still thinks about her beauty to fulfil his sexual desires , a cock, on the other hand, prceives it for the purpose of eating Therefore the world is nothing but only factors of imagination If it is

[50] *Sutrakrtanga Vrtti*, 1 2 12

not so, reality should be perceived or thought in one form by the whole universe without any sort of *sanketa* or *samskāra*

In this context, Santaraksita refers to the view of Sumati and then refutes it from the Buddhist point of view Acarya Sumati argues accordingly that "all things have two aspects, the universal and the particular Consequently, the universe is a combination of atoms which exist in two forms, viz , the common and the uncommon Of these, the common form is apprehended by the senses, and the form of the atoms which is uncommon is held to be amenable to mystic perception " This means that the compendium of atoms, the so-called *skandha*, is the universe which we perceive, and the atoms which are so subtle that they cannot be perceived by us are perceived by the omniscient

> *tulyam rūpam yadā grahyamatulyam naiva grāhyate*
> *anūnām dvyarūpatve tadā kim nopapadyate*
> *tatsāmānyaviśesātmarūpatvātsarvavastunah*
> *tulvātulyassarūpatvadvirūpa anavah smrtah*
> *samānam tatra yadrūpam tadākṣajñānagocaram*
> *ekakarmatojñānamanu svevopapadyate*
> *asmanām tu yadrūpam yogipratyakṣmisyate*
> *iti durmatavah kecit kalpayanti samākulam* [51]

Thus the external world in the Jaina view is not imagination, but a multitude of atoms It cannot be ignored, as perception of an entity which represents the external world is based on knowledge or feeling Since an entity had different names, it can be fictitous, but its existence cannot be ignored The entity is *paramārtha sat* like knowledge or *vijñāna* Knowledge can be dependent on the entity, but the entity cannot be dependent on knowledge The innumerable things in the world cannot be seen by the ordinary man, but it does not mean that they are not in existence [52]

Santaraksita does not agree with these views He remarks that they are the confounded assumptions of some ill-witted persons (*durmatayah*) He argues that the two different forms of a thing must be different from each other It cannot therefore be right to say that a single thing has two forms The second and the most touching argument is raised to the effect that as the particular form of an entity is not entirely different from the universal form, there would be a possibility of the

[51] *Tattvasangraha*, 1980-83
[52] Nyaya Kumuda Candra, p 134 , *NVV*, Pt I, p 344 , *SVT*, Pt I P 158

former being apprehended by the senses , and in that case there could not be the clear-cut distinction that "the common form is amenable to mystic cognition" [53]

> *dve hi rūpe katham nāma yukte ekasya vastunah*
> *dve tadā vastuna prāpte aparasparārūpatah*
> *parasparātmatāvāmtu tadvairūpyam virudhyate*

The above objections are met by the Jaina philosophers They say that from the point of view of *dravyārthikanaya*, reality is the same but from the *paryāyārthikanaya* standpoint its modes are different from each other On the basis of the conception of non-absolutism, there is no room for self-contradiction or other defects [54]

Word

Santaraksita in the *Tattvasangraha* refers to a view of Mimamsakas regarding the nature of word with the idea of establishing his own theory The Mimamsakas hold the view that word is eternal Hence there is no author of the *Vedas* Therefore it is authoritative, reliable, and of divine origin (*apauruseya*) In this way they set forth the several views that have been held by various philosophers regarding the exact nature of word Among them the Jainas are said to have a view that word is atomic in character (*paudgalo digambarah*) [55] In the following *kārikā* two types of words are mentioned, viz , universal (*sāmānya*) and particular (*viśeṣa*) which are the main features of the Jaina conception of word

During the establishment of his own view Santaraksita criticised the Mimamsakas' conception, but he did not refute the Jaina conception separately He proved the falsity of the common types of words, while criticising the view of the Mimamsakas He set up a theory that the *Vedas* are not an authoritative and reliable source Hence word is universal in character and non-eternal in form

As regards the divine origin of the *Vedas* (*apauruṣeyavāda*), both Jainism and Buddhism are travellers on one and the same path The arguments against the Mimamsaka view are adduced by both parties in a similar way, though they are based on their own fundamental principles, and therefore, they differ in some places

[53] *Tattvasangraha*

[54] For details, see my article "The Anekantavada and Buddhist Philosophers" published in the *Vidarbha Samsodhana Mandala Varsika Patrika*, 1966

[55] *Tattvasangraha*, 2310

The Buddhist say that words are not representative of their meanings, because they are used even for denoting the past and future realities If they were having an inseparable connection, their usage would be restricted and no meaning would come out of them They, therefore, think that word signifies only the imaginary universalised reality [56]

On the other hand, the Jainas postulate a theory that words are of two kinds, universal and particular If words were not valid to show the existence of the external world, they would be meaningless and therefore useless and knowledge would be impossible [57]

Kundakunda says that there are four different kinds of material objects, viz , *skandhas*, *skandhadeśas*, *skandhapradesas*, and *paramānus* *Skandhas* are the aggregates of atoms The next two are the differences in molecular constitution The last one is a primary atom which constitutes the other three classes [58] The atom cannot be divided (*paramānu ceva avibhāgi*) [59] Sound is generated by *skandhas* when they strike against one another The sound produced by *skandhas* may be natural (*svābhāvika*) or artificial (*prāyogika*) [60] The thunder of the cloud and the roar of the ocean are natural sounds while the artificial sounds are purposeful, which are divided into two types, *bhāsātmaka* (language) and *abhāṣātmaka* (non-language) The language sound again may be *akṣarātmaka* (*articulate*) and *anaksarātmaka* (inarticulate) The *akṣarātmaka* sound is made up of alphabetical sounds while the inarticulate sound is the language of animals *Ananksarātmaka* sounds are of four kinds, viz , (i) *tata* sound produced by musical instruments covered by leather, (ii) *Vitata* sound produced by *Vinā*, etc (iii) *ghana* sound produced by metallic instruments like *tala*, etc and (iv) *sausira* sound produced by wind-instruments [61] These sounds can be heard and recognized as they are *paudagalika*

(3, 4, and 6) Dharma, Adharma and Kāla

Dharma and *adharma dravyas* convey special meanings in Jainism *Dharma* is accepted as a kind of ether which helps motion *Pudgala* and *jiva* move with the help of *dharma* as fish move with the help of

[56] *Pramana Vartika* 3 296-7

[57] *Nyaya Kumuda Canda* p 565 , *Laghiyastrava*, 26 29 64-65

[58] *khandha ya khandhadesa khandhapadesa ya honti paramanu*
iti te caduvviyappa puggalakaya muneyavva —*Pancastikaya*, 80

[59] *Ibid* , 81

[60] *Ibid* , 86

[61] *Tattvartha Vartika*, 5 24

water *Adharma* is the exact opposite of *dharma*. It assists *pudgalas* and *jivas* to stay, as a shade assists travellers to rest[62] *Kāla* in Jainism is divided into two categories, *vyāvahārika* and *paramārthika* The former helps to change substance into their modes and the latter helps continuity Time is not an appearance but a reality since we experience it in the form of hours, minutes, etc[63]

There are no references to *dharma*, *adharma*, and *kāla dravyas* in Pali literature The *dharmāstikāya* is almost similar to the *paticca-samuppada* (dependent origination) of the Buddhists, but the *adharmāstikāya* is quite unknown to them The *kāladravya* is recognized in Buddhism in the form of "*prajñaptimātra*" in the *Atthaśālini*[64]

(5) *Ākāśa*

Ākāśa in Jainism provides space for all substances to exist It is said to be *anantapradeśi* (possessing infinite *pradeśas*), *amūrtika* (having a non-physical factor), and *niskriya* (inactive), and *sāvayavi* (having parts) It is of two kinds, *lokākāśa* and *alokākāsa* The former is co-extensive with the *dravyas* whereas the latter is devoid of this character *Loka* consists of three divisions *urdhaloka* (upper world), *madhya-loka* (middle world), and *adholoka* (lower world) They are respectively the abodes of celestial beings men and other creatures, and the inmates of hells Beyond this *lokākāśa*, there is *alokākāsa* which is said to be eternal, infinite, formless, without activity and perceptible only by the omniscient[65]

A reference is made to the Jaina conception of *ākāsa* in the *Tattva-sangraha* by the Mimamsakas Santataksita raised a question against the Mimamsaka view regarding the eternity of words like *ghata* (jar) He says that if auditory organ is *ākāśa*, several objections could be brought against this theory For instance being all pervasive, there would be equality of contact with all sounds and all organs How then could the answer be provided on the basis of the auditory organ ? The Mimamsakas try to reply that *ākāsa* cannot be regarded as being without parts, and therefore it is the auditory organ They support their view by quoting the views of the Jainas and the Sankhyas both of whom have the ideal of the auditory organ consisting of parts (*jainairarhatatih sānkhyaiśca niravayavavasya vyomah nişiddhatvāt*)[66]

[62] *Pancastikaya*, 96, Eng Trans

[63] *Ibid*, 107 108 *Dravyasangraha*, 21

[64] *Atthasalini* I 3 16

[65] *Dravya Sangraha*, 19-20 Eng Trans

[66] *Tattvasangraha Panjika*, p 605, 2183-84 Cf *Pancastikaya*, 97 ff, *DS* 19 ff

Santaraksita and Kamalasila refute this view They urge that if the divisible *ākāśa* is held to be eternal, then all the objections that have been urged against the view "the indivisible *ākāśa* is eternal" would become applicable [67] The defects poined out by Santaraksita in this theory are as follows If *ākāśa* is eternal and consists of parts, words should remain in the form "this is the same" Another argument in support of this idea is presented by him in the form that what is eternal does not stand in need of the help of anything Hence the cognitions that would proceed from the eternal source, should all appear simultaneously Therefore, he concludes that *ākāśa* is neither eternal nor consists of parts [68] In the *Abhidharmakosa*, *ākāśa* is enumerated in the *asamskrta dharmas* and described as "without covering" (*tatrākāśamanavṛttih*) [69] According to Buddhaghosa, *ākāsa* is infinite [70]

The Jainas are of the view that *ākāśa* is eternal and consists of parts (*sāvayava*) and having infinite parts or *pradeśas* The etimology of *ākāsa* itself indicates that it allows space to other substances to enter into or penetrate itself [71] This entering or penetration is expressed by the word *avagāha* [72] Different places occupy different locations of *ākāśa* Its manifoldness connotes, as in the case of matter itself, its possession of parts [73]

Conclusion

This brief account of the Jaina philosophy of six *dravvas* as found in the Buddhist literature shows that

(i) The six *dravyas* as well as the *seven tattvas* of Jainism were taken note of in early Pali works and further refuted in later Buddhist philosophical literature written in Sanskrit

[67] *Tattvasangraha*, 2557

[68] *Ibid*, 2448

[69] *Abhidharmakosa*, 1 5

[70] *Atthasalini*, 160 , *Dialogue of the Buddha* pt 1 p 36 fn 2

[71] *akasante'smin dravyani svayam va kasata ityakasam jivadini dravvani svaih parayayaih avyatirekena yasminnakasante prakasante tadakasam svayam catmiyaaparyayamaryadaya akasata ityakasam avakasadanadva athava itaresam dravyanam avakasadanadkasamiti prsodaradisu nipatitah sabdah* —*Tattvartha Vartika*, 5 1 21-22 Kundakunda defines *akasa* as follows

savvesim Jivanam sesanam tahaya puggalanam ca
jam dedi vivaramakhilam tam loe havedi ayasam

[72] *akasavagahah* —*Tattvartha Sutra*, 5 18

[73] *akasaya savayavatvam ghatadis ivopapannam savayavamakasam himavatvindhyavaruddhavibhinnadesattvat*, *TBV*, p 651 , *Jaina Theory of Reality and Knowledge*, p 277 Cf *PKM*, p 563 , *NKC*, pp 245

(ii) Among the sixty-two contemporary philosophies depicted in the *Brahmajālasutta* and some other places in the Pali Canon, the Jaina view is described as both *uccedavāda* and *śāśvatavāda*

(iii) According to the Jaina philosophy, the soul is formless and consists of consciousness

(iv) Mundane soul attracts *karmas* and then both stand towards each other in a relationship of phenomenal conjunction This relation is beginningless and continues till the soul attains salvation

(v) *Kāyadanda* is more heinous than *manodanda* If a wrong deed is committed intentionally, it means that the intention is the main source of evil or virtuous acts Soul will have to enjoy the fruits of *karmas* done All is therefore the result of previous *karmas*

(vi) The destruction of *karmas* depends on *triyoga* and severe penance with right understanding

(vii) Universe is not a creation of any God, but it is a combination of atoms

(viii) Word is atomic in character

(ix) *Ākāśa* (space) is eternal and consists of parts

These valuable records also indicate that, inspite of minor deviations and dilutions, the knowledge of the Jaina philosophy which the Buddhist scholars possessed was of a very high order

Jaina Images, Tiruchcharanathumalai

Jainism in Kanyakumari

S PADMANABHAN

The origin of Jainism in Kanyakumari the southern-most district of India, is dim with age The history of Jainism in Tamilnad and Ceylon throws an interesting sidelight on the fact as to how and when this ancient religion came to the tip of the peninsula

As Bhadrabahu the last Sruta-kevali foresaw the ensuing famine in the land of Magadha for a period of twelve years and to save themselves from the devastation he and the Mauryan Emperor Candragupta with their twelve thousand disciples migrated to South

India and settled down at Sravanabelgola nearly 50 miles from Mysore City In order to propagate Jaina Dharma the disciples went to Tamilnad, Karnataka, Kerala and Ceylon Visakha Muni is said to have preached Jaina doctrines in Cera, Cola and Pandya Kingdoms in Tamilnad From the Brahmi inscriptions found in Madurai, Cittanavasal and Palghat we can presume that Jainism prevailed in Tamilnad during the period prior to the birth of Jesus Christ (3rd century B C)

From *Mahāvamśa* it is learnt that Jainism was a prominent religion in Ceylon before the 3rd century B C It also adds that Pandukabayan who ruled over Ceylon from 377 to 307 B C arranged for the construction of monasteries for Jaina monks at Anuradhapuram History tells us that Candragupta Maurya and Pandukabayan were contemporaries Presumably the Jaina monks who were in Ceylon migrated from India through Kanyakumari to the south where there perhaps was a large mass of land, subsequently swallowed by the sea The fact that the Jaina doctrines do not allow their monks to cross the sea must be remembered here

Historians and oceanographers say that there was a vast land called Lemuria to the south of Kanyakumari which was submerged under the sea There is also literary evidence in *Silapathikaram* (an epic in Tamil) to show that there were a mountain range in the name of Kumari Kodu and one river named Pahruli in the lost Lemuria

Kanyakumari

Kanyakumari, otherwise known as Cape Comorin, is one of the most sacred centres of pilgrimage to the Hindus But it is interesting to note that this sacred place was once a centre of Jaina pilgrimage One of the twin rocks now named after Swami Vivekananda has been held in veneration by the Jainas from very ancient times and was traditionally known as Sripadaparai' *Sripada* means the sacred feet and *parai* is the rock In all probability we can say that the Jaina monks on the way to Ceylon consecrated a shrine of Sripada on the rock which was then a part of the mainland

There is on the rock a projection, similar to a human foot in form, and a little brownish in colour, which has traditionally been revered as a foot-print of one of the *Tirthankaras* The worship of foot-prints is a common feature in Jainism After his visit to Mount Abu, Sir Monier Williams wrote in his book *Buddhism* "Jainas are quite ardent

foot-print worshippers " Practically the worship of foot-prints is so closely connected with Jainism that no other religion can claim the origin of it There are a number of references to foot-print worship in ancient Tamil literary works In Tamilnad the foot-prints of Gundagundacarya who has been clamed as the author of *Tirukkural* are revered in Ponnur hills and of Vamana Muni in Jina Kanci In Sravanabelgola the foot-prints of Bhadrabahu and of Candragupta Maurya have been inscribed and they are held in high esteem by the pilgrims

Monuments found in these parts testify to the prevalence of Jainism in the olden days There is epigraphic evidence to show that there were flourishing Jaina settlements in Kottar, Kurandi, Tiruchchranathumalai and Tirunandikkarai which are all in the present district of Kanyakumari From the Jaina vestiges and inscriptions found in Samanarmalai, Kalugumalai and Tiruchcharanathumalai in the districts of Madurai, Tirunelveli and Kanyakumari respectively, we learn that a large number of Jaina monks who were there hailed from the above four places in Kanyakumari district The erudite scholars and their disciples from these centres of learning left votive images cut on the rocks in different centres of Jaina culture The scholars named Putbananda Adigal, Uttanandi Adigal, Vimalacandrar and Pathamoolathan Arangan Maran have prefixed the word Tirukottar to their names (*South Indian Inscriptions*, Volume V Nos 313-390 , *Travancore Archaeological Series*, Volume II Pages 125-126 , *Samanarmalai Inscriptions* edited by Mr Venkayya and Dr Sewell's list of *Antiquities*)

Tirukottar

Kottar, now a part of Nagercoil Municipality in Kanyakumari district, was a commercial centre of fame in days of yore Ptolemy's *Geography* and Pliny's *Travels* clearly indicate that it was one of the most important cities at the beginning of the Christian era The ancient city took its name Nagercoil from the five-headed serpent shrine of Nagaraja which is situated in the heart of the present town

The serpent shrine of Nagercoil, which is considered to be a Hindu temple was originally a Jaina one Evidence of Jaina origin of the temple is seen in the inscriptions and sculptural images found in it From the hymn of Tirugnanasambandar, one of the four Samayacaryas of the Saiva philosophy, who flourished in the 7th century A D , it can be surmised that Jainism was a prominent religion in Kottar and the surounding area during his days He has described the naked Jaina monks roaming in the streets of Kottar

The very names Gunaveera and Kamalavahana mentioned in the temple inscriptions are reminiscent of Jaina nomenclature The terms *palli* and *pallicantham* inscribed therein are clear proof that this was not a Hindu temple originally The word *palli* even today indicates temples other than those of Hindus *Pallicantham* means royal gift of lands to the deities of other religions while *manyam* represents the .gifts made to Hindu temples

On the pillars of the temple are the images of Jaina *Tirthankaras* The image in standing pose under the hood of a five-headed serpent is Parsavanatha The seated figure in the pillar is undoubtedly of Mahavira, for, at the bottom of the seat are seen sculptural figure of lions, the totem peculiar to this *Tirthankara* Over the head of the image is the triple umbrella, one of the characteristic features of Jaina iconography The image of a lady under the hood of a serpent is that of Padmavati From one of the inscriptions found in the temple we can say that the temple passed into the hands of the Hindus at the time of its reconstruction and renovation in the year 696 M E (1520 A D) The archaeoligists to the Government of Kerala remark that the remmants of a large colony of Jainas are seen in the temple vicinity

Tiruchcharanathumalai

Tiruchcharanathumalai which means 'the hill holy to the caranars' is situated near Chithral, a village four miles north-east of Kuzhithurai The *Cudamani* and *Divakara Nigandus* say that the word *caranar* represents Jaina monks According to the *Tamil Lexicon*, the word means Jaina or Buddhist sages who have obtained supernatural powers The hill was a sacred centre for all devout Jainas and thousands came yearly on pilgrimage

The inscriptions of this place disclose that the hill was peopled by the Jainas in the ninth century A D so as to attract Jaina monks and pilgrims from distant places like Tirunarungondai in South Arcot district and Kudavasal in Tanjore district They visited this hill and left votive images cut on the rock with inscriptions under each of them, giving the name and address of the donors

The cave temple at the place is divided into three chambers The presiding deity in *padmāsana* posture under a triple umbrella in the central chamber is Mahavira The nude image standing under the canopy of a hooded serpent to the left of Mahavira is Parsvanatha and on his right stands Bhagavati in the place of Padmavatidevi It is

evident from the Malayalam inscription in the corner stone that the temple was renovated and a new image of Bhagavati was reinstalled therein in the year 1913 A D by Sri Moolam Thirunal, the Maharaja of the erstwhile Travancore State

From another inscription in Vattalettu script belonging to the 9th century A D , we learn that the temple was renovated by a Jaina priestess named Muttavali Narayana Kurathiyar who also presented to it a metallic lamp-stand and a golden flower (*T A S*, Volume I, Page 195 and Volume IV, Page 147)

On the hanging rock north of the cave-temple are carved a number of figures of Jaina *Tirthankaras* and of Goddess Padmavatidevi The figures were carved at the instructions of Sri Uttanandi Adigal of Thirunedumparai and Viranandi Adigal of Tirunarungondai One of the votive images was engraved by Vikramaditya Varaguna of the Ay dynasty The inscription carved on the base of the image reads "*sri tiruchcharanathu pattini bhadara sattan varagunan senitha srimeni* (*T A S*, Volume II, Page 126) This shows that Varaguna, the Ay king of the 9th century A D was a staunch Jaina and that Jainism was flourishing with royal support in the district during his period

Tirunandikkarai

The inscriptions in the rock-cut cave-temple at Tirunandikkarai also mention his name and his activities Probably Viranandi Adigal of Melapalli temple at Tirunarungondai who engraved a votive image at Tiruchcharanathumalai directed the hewing of the rock-cut cave-temple standing at a place nearly seven miles from Chithral Because of his stay at this place the river flowing in front of the hill is called Nandiyar Mr Venkayya confirms that the place has been named after the river The Huzur Office Plate which belongs to the eighth year of King Varaguna says that his marriage was celebrated in Tirunandikkarai in the gracious presence of one Adigal, most probably Viranandi Adigal

The rock-cut cave-temple here is on the southern slope of the hill which lies east-west It consists of a *verandā* with supporting pillars, one small chamber containing an image of *linga* and a rectangular hall in front of the *sanctum sanctorum* There is another Siva temple on the southern side of the hill at a lower level It reflects Kerala art and architecture

The Travancore Archaeological Department has officially recorded eleven inscriptions found at this place The earliest of all records is an inscription from the 9th century A D The line "*tirunandikkarai bhadarar kudutha bhoomi* " (*T A S*, Volume III, Part II, Page 204) which means that the land assigned to the temple at Tirunandikkarai was donated by the *bhadarar*, is clear evidence that the land on which the structural monument of the Siva temple stands was obtained from the Jaina monks The word *bhadarar* which denotes Jaina monks is found frequently in the inscriptions in Tiruchcharanam and Kalugumalai which happened to be famous Jaina settlements during the period of the 9th century A D

The inscriptions on the eastern wall of the rock-cut cave-temple which belongs to the 18th year of the Cola King Rajaraja I record the grants to the temple for the celebration of a festival in Aippasi Satabhisha or Sathyam, the birthday of the King It was also required that a perpetual flame be kept before the image in the name of the King This lamp was to be known as *Rajaraja Tirunandavilakku*

During this period the cave-temple appears to have passed into the hands of the Hindus The rock-cut cave-temple hewn by the Jainas was then converted into a Hindu shrine The Jaina origin of the temple is now so completely forgotten that people believe that this cave-temple was originally a Hindu place of worship

Kurandi

Kurandi, another place in Kanyakumari, was a centre of activity of Jainism This place seems to have been the seat of successive Jaina ascetics and their disciples From the inscriptions found in Kulugumalai and Samanarmalai we find that there was a Jaina monastery (*Kettampalli*) in Kurandi and the Jaina scholars and their disciples from this place of learning left votive images cut on the rocks in different centres of Jaina domination and preached Jaina Dharma in different corners (*Samanarmalai Inscriptions* edited by Mr M Venkataramayya)

Judging from these facts we can conclude that Jainism had complete sway over the whole of Kanyakumari district upto the end of the 9th century A D When the Saivite cult propagated by Tirugnansambandar reached its zenith and the intelligentsia of the South came under the influence of the Vedantic zeal of Sri Sankaracarya, Jainism began to fade away in our land and many Jaina shrines became Hindu temples Goaded by their revivalism the Hindu people of different creeds, especially

the Saivites and the Vaisnavites, united together and considered the Jaina religion as their common enemy Political powers also took sides in the grim battle of religions When this evangelic wave reached Kanyakumari, a thorough change took place in its religious set-up Every Siva temple was allowed to have a shrine of Visnu and *vice versa* The Risaba *mandapa* of a Siva shrine was allowed to have the images of Rama and Laksmana (Keralapuram Temple) The *parikramā* by the pilgrims uttering the name of Lord Visnu (Govinda, Govinda) on Sivaratri was arranged during this period as a token of their integration They have adopted many doctrines of Jainism especially vegetarianism and temple worship in place of animal sacrifice to attract the common people Apart from this the fanatical zeal of a few Hindu scholars drove away all the adherents of Jainism from the land and a number of Jaina shrines were converted into Hindu places of worship The persecution of the Jaina disputants in this district is attested by the ceremony of impalement of the Jainas (Kaluvettal) celebrated every year in Suchindrum on the sixth night of the annual festival held in December-January (*Suchindrum Temple* by Dr K K Pillai, Page 224) If the history of Kanyakumari district is approached with an unbiassed outlook certainly Jainism will occupy an important place in its religious aspect

Parsvanatha

Mahavira

Tirukottar

THE MISERY

—its what, why and how—

(from our previous issue)

PRADYUMNA KUMAR JAIN

Now having observed the cause of misery we come to the point of its eradication—voluntary or involuntary and its subsequent fruit, that includes three categories, i e , the check (*samvara*), the annihilation (*nirjarā*) and the liberation (*mokṣa*)

On the Eradication of Misery

The causes of misery and the way to eradicate them are reciprocally determinants of each other The ultimate purity of the self is, in reality, the basic fact discovered by the omniscient beings in the last category of the reals, i e , liberation (*mokṣa*) This fact implicates a corollary, that the misery is not native attribute of the self, for it is alienable in the ultimate state of the soul This shows that the self, while in the state of misery, allies with some foreign reality that is not the self The self and the non-self emerge thus as a dual categories of reality, which are duly associated with each other Since association as such is the symbol of misery, its beginning [27] in the form of inflow and retention, as hitherto observed, is the cause of misery

The term 'liberation' implies cessation of misery, that is liberation from the inflow (*āsrava*) and bondage (*bandha*), which are the causes of the absence of liberation (*mokṣa*) Thus liberation is, in the process of self-actualization, the result of the cessation of inflow and bondage named as the check (*samvara*) and annihilation (*nirjarā*) respectively The check and annihilation are substantially the categories of liberation in making But practically speaking all of the three categories are considered to be the ways to eradicate misery, which are to be discussed presently

[27] Beginning in the sense of a particular association, whereas the association in general is beginningless (*anadi*)

On the Check (Samvara)

The What

To check the inflow of *karma* by way of self-absorption is called *samvara* [28] In other words, *samvara* is a process of realizing good faith, adopting all types of vows, winning over passions and getting rid of *yogas* in the soul [29] It is, in short, a process to restore the originality of the self by way of practising religion with a view to checking the source of misery

The Why

In order to eradicate the causes of misery, *samvara* is the primal necessity, which is adopted voluntarily Voluntariness implies the change in attitude and conation of the stream of consciousness This change is caused by right knowledge of the categories (*tattvas*) Right knowledge rests on the sense of discrimination (*bheda vijñāna*) Through this sense of discrimination, the four types of *adhyavasānas*, i e delusion (*mitthyātva*), ignorance (*ajñāna*), non-restraint (*avirati*) and vibratory thought-activities (*yogas*), are eliminated Through the elimination of *adhyavasāna*, the *āsrava* of *karmas* is checked, and *samvara* takes place [30] In this way *samvara* is the keynote of salvation, which is also two-edged that cuts the unhappy association from both the sides simultaneously From one side it negates the coloured thought-paints (*leśyās*) of the soul and from the other it checks the inflow of *kārmic* matter Hence *samvara* is typified as psychic (*bhāva*) and material (*dravya*) [31] It is a negator of the *karma*-entry on its material side, and an approver of the self-absorption on its psychic side, both the aspects operating simultaneously [32]

The cause of *samvara*, therefore, lies in the positive reality of the self Since the self in its perverted state is itself the cause of the influx of *karmas*, it tends to obliterate the cause by means of its own restraints Thus the canons of elimination as well as of positive reasoning are applicable to the reality of *samvara*, and affirmation and negation are concurrent

[28] T S 9-1 , Pky , 141
[29] D Anu , 95
[30] Ssr , 190 to 192
[31] S V to 142 , D S , 35
[32] A Kh K kavya, 125

Samvara is practised through the severest discipline of the soul, severest because the soul has all along been indulging with the non-soul since eternity, and it is meant to check the whole existing trend of that type The chain of evil is predisposed to the soul, which produces forceful occasions to elevate the tension and abnormality in it Hence to preserve immunity through the whole history of conscious attentiveness and to plunge into the depth of its own self are the right attitudes of the soul in *samvara* at every occasion whatsoever [33] Here immunity should not be interpreted as inactivity, but positively enough it should be regarded as a pure activity of the soul in its fullest self-awareness The soul in the state of *samvara* acts even on physical level, but it no longer gets attached with those external activities [34] Henceforth it remains fully awakened with the sense of discrimination [35] The soul thus cultivates the attitude of indifference and equanimity (*sāmya bhāva*) and attracts no *kārmic* material [36] It is truly the state of desireless action (*niṣkāma karma*) of the *Bhagavad Gītā* [37] In the same way Kundakunda maintains that a *Tīrthankara* is free from the influx and bondage of *karma*, even though he moves, speaks and acts due to the rise of accumulated *karma* of previous births [38]

Samvara is, therefore, a sort of resistance, a voluntary discipline, a wilful attitude towards inwardness against every odd of circumstances But this attitude must be backed by the discriminatory reason, otherwise it would bring no fruit and would become a childish penance (*bāla tapa*) Kundakunda repudiates this childish penance and declares it as a mere torturing of the flesh [39] The real *samvara* can, in this way, be adopted only by a philosopher-saint and none else A philosopher is a symbol of the Pure and a saint that of the Holy Thus the purity and the holiness combinedly represent the true state of *samvara* Pure reason without practice is helpless pure practice without reason is blind Thus after attaining the purity of reason, one has to attain right conduct as preached by the masters of true religion Kundakunda enumerates

[33] Ssr, 187 to 189
[34] Ibid, 182
[35] A Kh K kavya, 126, 129
[36] Pky, 142
[37] c f G B, 2-38
[38] Nsr, 172 173
[39] Ibid, 124

the following course for practical conduct (*vyavahāra cāritra*) to be pursued [40]

1 The five vows (*vratas*)	(a) non-injury (*ahimsā*)
	(b) truth (*satya*)
	(c) non-stealing (*acaurya*)
	(d) chastity (*brahmacarya*)
	(e) possessionlessness (*aparigraha*)
2 The five precautions (*samitis*)	(a) in walking (*iriyā*)
	(b) in speaking (*bhāṣā*)
	(c) in seeking food (*eṣanā*)
	(d) in lifting up and laying down anything (*ādāna-nikṣepana*)
	(e) in excreting (*pratisthāpana*)
3 The three controls (*guptis*)	(a) of mind (*mānasa*)
	(b) of body (*kāyika*)
	(c) of speech (*vācika*)

The course of practical conduct as shown above is, however, not a goal in itself, but is meant to restore the *real* conduct of the soul To be spiritually equanimous is the final goal Hence the Jaina is the supporter of developing the personality in all directions equally Mere self-absorption by way of constant mental concentration and meditation without having control over the physical activities and linguistic vibrations is not the right way of salvation, since practically the whole organism has been admitted as a soul embodied physically In the same way to practise a rigorous control of physique and speech without meditation and self-absorption is a hollow gymnastic Kundakunda supports the Jaina view by saying "What is the good of residence in a forest, mortification of the body, observance of various fasts, study of scriptures and keeping silence, etc , to a saint who is devoid of equanimity (*samatā*) "[41] Thus balancing both the sides he preaches "He, who by observing self-control, vows and austerities, realizes his self through righteous concentration (*dharma-dyhāna*) and pure concentration (*śukla-dhyāna*) is said to have supreme equanimity "[42] It is because of this that a Jaina saint does not give secondary importance to any aspect of right conduct—real or practical, though his aim stands firm on the realization of the

[40] Nsr , ch IV
[41] c f Ibid , 124 , also see Ssr , 273
[42] c f Nsr , 123

supreme soul (*paramātman*),[43] which is potential in him That supreme soul is realizable only through the efforts of the whole organism The *samvara* is, therefore, a way of putting personality on the path of evolution after removing it from that of mere change and growth And salvation is its highest goal In the state of *samvara*, the re-orientation of the whole personality is taken up, and evolution becomes the central theme of the whole affair Evolution in Jaina philosophy is not a process automaton, but a principle conditioned by the voluntary discipline Here the Jaina differs from all the evolutionists, who maintain that the life-process *as such* is a form of evolution Sri Aurobindo is the latest champion of the spiritual evolution professing the same in the form of 'integral *yoga*' The total transformation of life according to it takes place by ascension of the personality from below integrated with the descension of the Super-Mind from above [44] Thus through the process of integral *yoga*, life evolves step by step And this evolution comes to be automatic and the fundamental law of life Sri Aurobindo, in this way, eliminates the possibility of sheer change in the universe

But the Jaina maintains that the law of change is fundamental Thence he bifurcates it into the restricted and the unrestricted His view of the restricted change can properly be called evolution For, in evolution there is a goal and also right effort to achieve the goal [45] In un-restricted change there is no aim visible The process goes on through cyclic elevations and depressions Thus the evolution is a specialized process of the change, which does not prevail necessarily everywhere as a law, but is made to prevail through efforts Hence, the change comes to be the fundamental law The universe as such is not progressing but merely changing Yet progress is potential in change, which is vertical in nature, whereas change as such is horizontal

This apparent difference between the philosophy of the Jainas and that of Sri Aurobindo needs be clarified Sri Aurobindo maintains that sooner or later every body, nay, every existent being, will of necessity attain the status of perfection and all-bliss It is a necessary stage to be attained by every spirit [46] But for this to happen he, unlike other evolutionists interpolates so many conditions to be fulfilled and vows

[43] M Pd, 7

[44] I P S, p 80

[45] Criticizing Bergson, S K Maitra also corroborates the same statement when he says, "For what is spontaneous movement if it is not movement towards anything, what is creative evolution if it does not know what it is to create, what is self-generative action if it is not guided by any purpose?"—*Studies in Sri Aurobindo's Philosophy*, p 28

[46] L D, pp 839, 854, 864, 1005

to be observed which provide the core to his *integral yoga*[47] By means of such an integral *yoga* the process of evolution progresses When it is conditioned like this, it is very difficult to conceive it as universally necessary For, one who does not take pains of practising *yoga* or contrarily indulges in evil deeds, does he of necessity attain perfection ? In the opinion of Sri Aurobindo such being will definitely not progress Then is it evolution or a mere change within this interval ? In the absence of progress it is very difficult to suppose any kind of evolution Hence its universality as emphasized by Sri Aurobindo, is a matter of doubt, for it is not automatic and un-conditional in itself The evolution in the eyes of Kundakunda is the change-*qua*-resistance (*samvara*) which pre-supposes right knowledge right faith and right conduct In the light of right knowledge and right faith, the resistance to evil takes shape as right conduct Hence the three jewels of right knowledge, right faith and right conduct lead to the ultimate goal of salvation[48] So the Jaina notion of evolution presupposes the process of resistance (*samvara*) and resistance pre-supposes the three jewels In other words, the system of evolution is a dynamic embodiment of right knowledge, right faith and right conduct of the spirit aiming at perfection

Sri Aurobindo, as a matter of fact, did not forget the importance of *samvara* while trying to forge a link with contemporary western philosophy mostly based on evolution He did provide a due place to it in his theory of integral *yoga* What one has to do in practising *yoga* is to prepare himself for the descent of the Super-Light and thereby to be transformed into that This preparation is, nonetheless, a state to withstand all the external disturbances, thereby preserving equanimity of the self And this is also the content of *samvara* Though Kundakunda does not believe in the descent of any Super-light from any super source, yet implicitly he conceives that the Super-Light evolves from within That light dawns, when *samvara* is practised and *nirjara* is constant Thus *samvara* is to prepare the ground, and *nirjarā* is to cause the unfolding of the Super-Light The integration of both the categories transforms the whole personality into a magnanimous state of salvation The source of this Super-Light lies *within* and not without

On the Annihilation (Nirjara)

The What

The separation of *kārmic* energy from the soul's reality after due maturity is called annihilation (*nirjarā*) of *karma*[49] In other words,

[47] Lett S A , pp 111, 113, 124, 131, 141, (Vol I) , pp 36 to 38 (Vol II)
[48] T S , 1-1
[49] D Anu , 103

the release of spiritual energy from the cage of *kārmic* knots after completion of its destined period is called annihilation It is a state of freedom from *bandha* in certain respects, or a sort of elevation of the soul out of the clutches of *kārmic* inertia [50]

The Why

The categories of *bandha* and *nirjarā* have a close affinity with each other *Bandha* implies the *association* of two separate entities Association implies certain *bond* of mutual relationship Bond implies the *intensity* of their reciprocity and intensity determines the *age* of the association or *bandha* of the particular *karma* When every instance of *bandha* has a definite age, it is natural to conceive the state of *nirjarā* at the expiry of the age of *bandha* Therefore, there is *nirjarā* because there is *bandha*, while both are mutually exclusive *Nirjarā* becomes potential at the time of *bandha*, because it represents the originality and purity of the substance, and in every case the purity is the basis of all the impurities The latter cannot survive without the former Impurity is the passing phase, while purity is ever-living Yet impurity is not unreal at the time of its manifestation When it appears, the purity lies in its potential side As soon as it passes away, the purity becomes actual Hence the non-existence of *bandha* is *nirjarā* *Nirjarā* is, therefore, positive-*qua*-negative, for it lies in the positivity of the spirit and in the negativity of the *karma* Thus the impurity of *karma* is negatived and the purity of the self is established So after *bandha* *nirjarā* is inevitable What is born definitely dies [51] Hence the birth of *bandha* entails its death also And this death is called *nirjarā*

From the viewpoint of *bandha*, *nirjarā* is the non-existence of the *bandha*, but Kundakunda does not admit its non-existence absolutely Non-existence of *bandha* is, therefore, integrated with the existence of non-*bandha* Thus exposing the first fold of *syādvāda*, i e , 'relatively is' (*syād-asti*), *nirjarā* subsists on what is not *bandha*, i e , on the purity of the soul So *bandha* is a state of impurity, hence passable into the region of *nirjarā* which is the symbol of purity Thus *nirjarā* is automatic to the soul that is under the imprisonment of the bondage of *karma* But one who still does not eliminate the cause of *bandha* can never get released in spite of *nirjarā* taking place from time to time In the presence of the continuous chain of bondage, *nirjarā* loses its charm and significance

50 A Kh K kavya, 133
51 Ssr , 216

Hence, from this point of view, the existence of *nirjarā* is equal to the non-existence of its own, for it has no fruit, or whatever is fructified is eaten away by the enemies and it is no better than a non-entity The cause of *nirjarā* in its actual and real form is the austerity (*tapa*) that mobilizes the soul more than what it actually is against the consequences brought about by the previous *bandha* [52]

Tapa is, therefore, a mode of patient forbearance of the consequences (*upasargas*) of the operation of eight types of *karma* so that after the cathaxis of previous complexes (*karma*) no new one may be formed henceforth It is to bow down to all types of desires that symbolizes the un-natural leanings of the soul leading to *bandha* [53] To be in one's own self, enlightening one's quiet consciousness, discarding all sorts of attachment, is *tapa* or *sāmannya* [54] From the real point of view, it is voluntary penetration into the depth of conscious attentiveness, thereby speeding up the rate of elevation In this way, the cause of *nirjarā* mainly lies in the originality of the soul duly conditioned by the existence of *samvara qua* the non-existence of *bandha* Thus *samvara* in the form of penance and *bandha* as such are the causes of *nirjarā* from practical standpoint, whereas the dynamism of the soul itself is the cause of it from the real standpoint

The How

The process of *nirjarā* is automatic It is a process of cathaxis of the stored up complexes turn by turn Every complex is bound to be annihilated at the moment of its fullest maturity The elevation by way of such a cathaxis is automatic resulting in a necessary divine gift (?) for the soul But this divine gift—though necessary, is not so easy to be had It tests first of all the suitability of its receiver by putting various sorts of ordeals to be passed If he passes them successfully, he enjoys the divine bliss and attains the next higher stage If he is found unprepared, the divinity retraces leaving the person in his prior condition of bondage and suffering In this way the divinity rises again and again necessarily in the sphere of the soul, but on account of lethargy and ignorance of the person concerned it recoils again un-attended Here this divinity should not be held as something extraneous to the soul that comes in and goes out of it , it is the eventual rise of one's own potential divinity which is inherent and within

[52] Pky , 144
[53] Ssr , 210 to 213 with A Kh
[54] Psr , 242

Thus the automatic or involuntary (*savipāka*) *nirjarā* causes the rise or descent of the Super-Light unto the soul frequently, but to no avail,[55] for, in the absence of *samvara* it entails frequent encagements (*bandha*) The process of advancement thereby remains very slow Here voluntary (*avipāka*) *nirjarā* has some meaning In it, the soul, from real point of view, tries to absorb itself unto itself negating all types of thought-activities, whereas, from the practical point of view, it voluntarily owns all sorts of odd circumstances and patiently bears inflictions hurled upon it thereby In this way the whole system is intensely activated and its dynamism speeded up It results in early fruition of the bound up complexes or *karma* After fruition *karma* remains no more associated with the orbit of the pure soul[56] The process of annihilation (*nirjarā*) thus goes on

Penance is, however, the foremost condition for annihilation (*nirjarā*)[57] It brings out the early death of *kārmic* life, and speeds up the rate of spiritual elevation thus making evolution possible *Nirjarā* in general is the symbol of spiritual elevation and a necessity to the dynamic system of *kārmic* life Sri Aurobindo insists upon the universality of evolution keeping in view the reality of *nirjarā* one-sidedly not giving important place to *samvara* According to the Jaina, through cyclic elevation in *nirjarā* one is, no doubt, exalted at one time, but at some other time he may again go down if he has not completely obliterated the *adhyavasānas* in the form of ignorance, misbelief, perverted conduct, etc, that cause *bandha* The sheer *nirjarā* determines the sheer change irrespective of being exaltation there at Hence the transmission of lower beings to the higher grade is merely the manifestation of change, for the seed of *bandha* in the form of passion, aversions, etc, is present there, which may cause degradation from higher to lower species at any moment Hence such a cyclic elevation and depression is the main theme of change, not of evolution Evolution happens in rare cases only Therefore, it is not a universal law, but a restrictive law All instances of change cannot be termed as evolution, for a change to become evolution, there must be an inner appeal for goal, and this inner appeal dawns with the rise of right knowledge and right faith in the soul

In this way *samvarā* and *nirjarā* are conjointly responsible for the progress of life *Samvara* checks the inflow of *karma* eradicating the

[55] See also in the D Anu, its typification as *sakala-patta* and *tavenakayamana* as equivalent to involuntary and voluntary *nirjara* respectively (verse 104)

[56] Ssr, 193 194

[57] T S 9-3

cause of future retardation , *nirjarā* cleanses the filth already accumulated within Through *samvara* the soul stops moving in the wrong direction, while through *nirjarā* it naturally starts pacing rightly Thus to reach the goal it is not only necessary to move rightly but also to avoid moving wrongly Hence the integration of the avoidance of the wrong with the adoption of the right Both the factors are automatic as well as voluntary All the Vedantins including Sri Aurobindo name it as the divine grace revealed from without unto the soul The Jaina conceives it to be the automatic because there is the unfolding of the soul's own divinity from within, and voluntary because the somnambulistic movements conditioned by the chain of *anādi karmas* are checked voluntarily by the soul on its attainment of right faith Moreover, *nirjarā* though automatic, becomes voluntary when it is integrated with *samvara* and speeded up by ascetic discipline and penance (*tapa*) In this way through penance, internal and external, the soul is made to develop higher and higher unfolding the potential divinity lying within

To be continud

Books Received

LALWANI, K C, *Jaina Tirthankaras* (The Late Rawatmal Lalwani Commemoration Series No 2), Prajnanam, Calcutta, 1969 Pages 32 Price Rs 1 50

Gives short biographical sketches of twnetyfour *Tirthankaras* of Jaina spiritual order

MEHTA, MOHANLAL, *Jaina Culture* (Parsvanath Vidyashram Series No 13) P V Research Institute, Varanasi, 1969 Pages 8+152 Price Rs 10 00

Being a commemorative volume for the 2500th *nirvāna* anniversary of Lord Mahavira it contains in brief antiquity and history of Jainism, Jaina literature, different Jaina doctrines relating to reality, knowledge, judgement, *karma*, reincarnation and conduct and lastly Jaina art and architecture

RAMPURIA, SRICHAND, *Jainism as a Faith and Religion* (Monograph on Jainism No 1), Jain Swetambar Terapanthi Mahasabha, Calcutta, 1968 Pages 41 Price Re 1 00

Gives short account of six constituents of the world, causes of bondage and process of liberation Also delineates the fourfold path of liberation

SRIPAL, JEEVABANDHU T S, *Hunter who became a Vegetarian*, translated from Tamil by Raju Chettiar, Jain Yuvak Sangh, Madras, 1969 Pages 44

Contains a story from ancient Tamil literature, quotations from Kural and opinions of many leading men of recent times in support of vegetarianism and against meat-eating and animal sacrifice

SRIPAL, JEEVAVANDHU T S, *Nila Udamai Utcha Varambukkolhai Namathu Pandya Nakarikame* (Telegu), Land Cieling in our Old Civilisation, Jain Literature Research Society, Madras, 1968 Pages xvix+32 Price 25 Paise

Demonstrates by a series of comparisons with the teachings of Gandhi, Lenin and Marx how modern and adaptable to the needs of our present day world are some of the essential tenets of Jaina philosophy

SRIPAL, JEEVAVANDHU T S, *Vijayamangalam* (Telegu), Jain Literature Research Society, Madras, 1965. Pages 24

Depicts the history of Vijayamangalam Temple

BOOK REVIEW

DASAVEYALIYAM TAHA UTTARAJJHAYANANI (Agama Sutta Granthamala 1) Pages 3+35+52+dha+349+352 V S 2023 Price Rs 17 00

AYARO TAHA AYARA CULA (Agama Sutta Granthamala 2) Pages ga+12+32+kha + 14 + 358 + 19 + 8 + 148 + 7 1967 Price Rs 13 00

NISIHAJJHAYANAM (Agama Sutta Granthamala 3) Pages 3+36+8+186+176 1967 Price Rs 13 00

OVAVAIYAM (Agama Sutta Granthamala 4) Pages 3+8+21 +ga+293 1969

Accessory Volumes

DASAVEYALIYAM (Agama Anusandhana Granthamala 1) Text with variant readings, Sanskrit renderings, Hindi Translation, *Tippana*, Etymology of Words, etc Pages 31+ta+718 V S 2020 Price Rs 25 00

UTTARAJJHAYANANI (Agam Anusandhan Granthamala 2)

Vol I Text with variant readings, Sanskrit renderings and Hindi Translation Pages 2+4+3+ya+546+56+6+3 1967 Price Rs 20 00

Vol II *Tippana*, etymology of words and discussion on variant readings, etc Pages 2+2+332+38+9 1967 Price Rs 16 00

DASAVAIKALIK EK SAMIKSATMAK ADHYAYAN (Agama Anusilana Granthamala 1) A study Pages ga+4+u+226+29+7 V S 2023 Price Rs 8 00

UTTARADHYAYAN EK SAMIKSATMAK ADHYAYAN (Agama Anusilana Granthamala 2) A study Pages kha+kha+12+ 514+60 1967 Rs 12 00

DHARMA-PRAJNAPTI *Daśavaikālika* classified (Vargikrt Agama Granthamala 1) Pages 2+4+ga+4+365 . V S 2023 Price Rs 5 00

All published by Jain Svetambar Terapanthi Mahasabha under the editorship of Muni Sri Nathmal . Managing editor Srichand Rampuria Vacana-pramukha Acarya-Sri Tulasi

The Jain Svetambar Terapanthi Mahasabha of Calcutta sponsored, as early as 1956, a scheme to publish the entire Jaina *Āgamas* critically edited, annotated and provided with scholarly introductions Five such texts with accessory volumes of the first two as above, have already been published The rest is under preparation

In editing these texts, the editors have been cautious about all the possible sources of manuscript corruption, which are enumerated as six by the Agamic Scholiast Abhayadeva Suri, in his *Thānānga* Commentary, viz , (1) absence of genuine tradition, (2) lack of right reasoning, (3) ignorance of one's own as well as others *śāstras*, (4) loss of memory, (5) conflicting versions of texts, and (6) corrupt manuscripts

The editions are enriched with introductions, detailed contents and appendixes including an appendix specifying the *loci* of full texts which usually appear abridged by means of *jāva* (up to), and exhaustive word-indexes which are done for the first time and will provide a solid basis for compilation of the much-needed Prakrit lexicon

The annotations, critical studies, and translations as also the skill with which the appendixes are compiled reveal the depth and devotion of the monks and nuns, the profound scholarship of Muni-Sri Nathmal and the genius of Acarya-Sri Tulsi as the learned Vacana-pramukha The annotations are prepared with extreme care, clearing many a term of its hoary obscurity *Nijjuttis*, *Cunnis* and *Tikās* are exploited for the first time for such purpose The critical studies are each worth a doctorate

—N M Tatia (Dr)

LESYA-KOSA (Cyclopaedia of *Leśyā*) Mohanlal Banthia & Srichand Chorania (Ed) Mohanlal Banthia, Calcutta Pages 39+296 . Price Rs 10 00

Leśyā-Koṣa is a specimen volume of a larger project prepared by Sri Banthia to compile a series of such volumes on various subjects of Jainism, enlisted in a comprehensive and exhaustive catalogue that is under preparation by him The compilers do not claim that this volume is an exhaustive and complete reference book on the subject as contained

in the literature that is extant and available in print and manuscripts, accepted by the *Diagmbara* and the *Svetāmbara* sects of Jainism In fact, Sri Banthia has proposed to publish another volume on the subject, containing the references to the subject embodied in the *Digambara* literature *The Leśyā-koṣa* will inspire the scholars of Jainism for a critical study of the subject, leading to a clear formulation and evaluation of the doctrine and its bearing on the metaphysical speculations of ancient India

The concept of *leśyā* is a vital part of the Jaina doctrine of *karman* Every activity of the soul is accompanied by a corresponding change in the material organism, subtle or gross The *leśyā* of a soul has also such double aspect—one affecting the soul and the other its physical attachment The former is called *bhāva-leśyā*, and the latter is known as *dravya-leśyā*

The *dravya-leśyā*, being composed of matter, has all the material properties, viz , colour, taste smell and touch But its nomenclature as *kṛṣṇa* (black), *nīla* (dark-blue), *kāpota* (grey or black-red), *tejas* (fiery or red), *padma* (lotus-coloured or yellow) and *sukla* (white), is framed after its colour which appears to be its salient feature

As regards the etymology of the word *lesyā* (Pkt , *lessā*, *lesā*), I would like to suggest its derivation from *śliṣ* (to burn) with its meaning extended to the sense— shining in some colour This connotation and others allied to it appear to explain satisfactorily the senses of scriptural phrases containing the word *lessā* Dr Jacobi's derivation of the term from *klesa* does not appear plausible, as *kasāya* (the Jaina equivalent of *klesa*) has no necessary connection with *leśyā*, and the various usages of the word found in the Jaina scripture do not imply such connotation

Three alternative theories have been proposed by commentators to explain the nature of *lesyā* In the first theory, it is regarded as a product of passions (*kaṣāya-nisyanda*), and consequently as arising on account of the rise of the *kaṣāya-mohanīya karman* In the second, it is considered as the transformation due to activity (*yoga-parināma*), and as such originating from the rise of *karmans* which produce three kinds of activity (physical, vocal and mental) In the third alternative, the *lesyā* is conceived as a product of the eight categories of *karman* (*jñānāvaranīya*, etc), and as such accounted as arising on account of the rise of the eight categories of *karman* In all these theories, the *leśyā* is accepted as a state of the soul, accompanying the realisation (*audayika bhāva*) of the effect of *karman*

Of these theories, the second theory appears plausible. The *leśyā*, in this theory, is a transformation (*pariṇati*) of the *śarīranāmakarman* (body-making *karman*), effected by the activity of the soul through its various gross and subtle bodies—the physical organism (*kāya*), speech-organ (*vāk*), or the mind-organ (*manas*) functioning as the instrument of such activity The material aggregates involved in the activity constitute the *leśyā* The material particles attracted and transformed into various *kārmic* categories (*jñānāvaraṇīya*, etc) do not make up the *leśyā* There is presence of *leśyā* even in the absence of the categories of *ghāti-karman* in the *sayogi-kevalin* stage of spiritual development, which proves that such categories do not constitute *leśyā* Similarly, the categories of *aghāti-karman* also do not form the *leśyā* as there is absence of *leśyā* even in the presence of such categories in the *ayogi-kevalin* stage of spiritual development The *leśyā*-matter involved in the activity aggravates the *kaṣāyas* if they are there It is also responsible for the *anubhāga* (intensity) of *kārmic* bondage

The compilers of *Leśyā-koṣa* have taken great pains to make the work as systematic and exhaustive as possible Assistance of a trained scholar and proof-reader could, however, be requisitioned for better editing and correct printing The scholars of Indian philosophy, particularly those working in the field of Jainism, will derive good help from such reference books

—N M Tatia (Dr)

Books on Jainology

AYYANGAR, M S RAMASWAMI & RAO, B SESHAGIRI, *Studies in South Indian Jainism* (Vizianagram Maharaja's College Publication No 1), Maharaja's College, Vizianagram, 1922 Pages iii+183 , ii+144 Price Rs 4 00

Part I—South Indian Jainism by M S Ramaswami Ayyangar Contains early history of Jaina sect, the Jaina migration to the South, the Jainas in the Tamil land, the period of Saiva Nayanars and Vaisnava Alvars, modern period, Jainas and Tamil literature, the Jainas in the Deccan and the Sangama age With notes, bibliography, appendix and index

Part II—Andhra-Karnata Jainism by B Seshagiri Rao Contains the evidence of tradition, Epigraphia Jainica and Jainism in Andhra-Karnata literary tradition With index

BHAYANI, HARIVALLABH C , *Studies in Hemacandra's Deśīnāmamālā*, P V Research Institute, Varanasi, 1966 Pages 4+96 Price Rs 3 00

Study in the ascertainment of the correct form and meaning of *deśi* words and settling their source and derivation

FISCHER, KLAUS, *Caves and Temples of the Jainas* (The Jaina Academy Publications, No 4), The World Jain Mission, Aliganj (Etah), 1956 Pages vii+39 Price Rs 4 00

Discusses early rock-cut architectures of Bihar, Orissa, South and Central India, early structural temples of Central and South India, and medieval temples of Gujarat and Rajasthan, Bihar, Central and South India and recent architecture of Bihar, Gujarat and Central India Gives select bibliography and index With plates

JAINI, J L , *The Jaina Universe* (The Sacred Books of the Jainas, Vol XIII), The Central Jaina Publishing House, Lucknow, 1948 Pages iv+14 Price Re 1 00

Gives detailed account of the Jaina conception of the Universe with mathematical calculations and diagrams

SHAH, CHIMANLAL, *Jainism in North India*, 800 B.C.—A D. 526 (Studies in Indian History of the Indian Historical Research Institute, St Xavier's College, Bombay, No 6), Longmans, Green and Co , London, 1932. Pages xxiv+292

Contains Jainism before Mahavira, Mahavira and his times, Jainism in Royal families (800-200 B C), Jainism in Kalingadesa, State of Jainism during the Gupta period, Jaina literature of the North, Jaina art in the North With illustrations, maps, general bibliography and index Preface by H Heras, S J

SHAH, NAGIN J , *Akalamka's Criticism of Dharmakirti's Philosophy A Study* (Lalbhai Dalpatbhai Series No 11), L D Institute of Indology, 1967 Pages xviii+316 Price Rs 30 00

A study of Akalamka's criticism of Dharmakirti's Philosophy It is divided into three parts First part gives a brief and general sketch of the development of the two thought currents in respect of the problems concerned The second part discusses some main problems of metaphysics like criterian of reality and its application, problem of universals and idealism vs realism with reference to Dharmakirti and Akalamka The third part considers main problems of epistemology and logic like knowledge, perception, inference and testimony

SVAYAMBHU DEVA, *Paumacariu* Vol I (Singhi Jain Granthmala No 34), edited by Harivallabh C Bhayani, Singhi Jainsastra Siksapith, Bharatiya Vidya Bhavan Bombay, 1953 Pages xiv+129 +38+168+75 Price Rs 12 50

Text of *Vidyādhara kānda* with detailed introduction, appendices and index Gives parallel passages from *Padma Carita* of Ravisena and Vimala Suri

SVAYAMBHU DEVA, *Paumacariu* Vol II (Singhi Jain Granthmala No 35) edited by Harivallabh C Bhayani, Singhi Jainasastra Siksapith, Bharatiya Vidya Bhavan, Bombay, 1953 Pages 4+xxiii+328 Price Rs 10 50

Text of *Ayodyhā* and *Sundara Kānda* with introduction and glossary

SVYAMBHU DEVA, *Paumacariu* Vol III (Singhi Jain Granthmala No 36) edited by Harivallabh C Bhayani, Singhi Jainasastra Siksapith, Bharatiya Vidya Bhavan, Bombay, 1960 Pages 46+ 328 Price Rs 10 50

Text of *Yudha* and *Uttarā Kānda* with introduction, glossary and an anonymous *Paumacariyu-tippana*

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—*Mahatma Gandhi*

In the march towards Truth, anger, selfishness, hatred, etc , naturally give way, for otherwise Truth would be impossible to attain A man who is swayed by passions may have good intentions, may be truthful in word, but he will never find the Truth A successful search for Truth means complete deliverance from the dual throng such as of love and hate, happiness and misery.

—*Mahatma Gandhi*

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